

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
RELIGION and **REFORM**.

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FRIDAY, JANUARY 24, 1930.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.,
ÆOLIAN HALL, New Bond Street, W.
PUBLIC WORSHIP: SUNDAYS AT 6-30.

SUNDAY, Jan. 26th, at 6-30,

MR. SHAW DESMOND, ADDRESS.

MRS. F. KINGSTONE, CLAIRVOYANCE.

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SPECIAL NOTICE.

All Members and Associates please note that on and after
MONDAY, Feb. 3rd, 1930,

the Address of the NEW OFFICES of the Association will be
MARYLEBONE HOUSE, 42, RUSSELL SQUARE, W.C.1.
Tel.: Museum 0676.

Where the usual week-day activities of the Association will
take place **INSTEAD** of at 4, Tavistock Square, W.C.

Participation in the following activities is confined to
Members and Associates.

MEETINGS for PSYCHOMETRY and CLAIRVOYANCE.

Monday, Jan. 27th, at 3, Clairvoyance, MRS. HIRST
Tuesday, Jan. 28th, at 7-30, Clairvoyance, MRS. JOHNSON
Thursday, Jan. 29th, No MEETING OWING TO REMOVAL

Group Seances for Trance and Normal Clairvoyance.

Wednesday, Jan. 29th, & Thursday, Jan. 30th, No SEANCES
OWING TO REMOVAL.

SEANCES for DIRECT VOICE.

Monday and Friday, at 7-30 .. MRS. HENDERSON

PRIVATE SITTINGS can be arranged with the following
Mediums: MRS. ESTELLE ROBERTS, MRS. CANNOCK,
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SATURDAY, JAN. 25TH, at 7, LYCEUM ENTERTAINMENT.

SUNDAY, JAN. 26TH, at 6-45, MRS. QUINEY.

MONDAY, JAN. 27TH, at 8, **Annual General Meeting.**

THURSDAY, JAN. 30TH, at 8, MME. BISHOP ANDERSON.

HEALING: SUNDAY at 3-15, TUESDAY at 7-15.

LYCEUM every SUNDAY at 3.

WIMBLEDON SPIRITUALIST CHURCH,

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Address, Spirit Descriptions and Messages.

At 6-30, Mr. A. VOUT PETERS,

Address, Spirit Descriptions and Messages.

WEDNESDAY, JAN. 29TH, at 7-30, MRS. F. KINGSTONE,

Address, Spirit Descriptions and Messages.

HEALING (no charge): Mondays, Tuesdays and Thursdays,

10 to 8. Wednesdays, 3 to 5-30

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Service). At 6-30, Mr. H. ERNEST HUNT.

WEDNESDAY, JAN. 29TH, at 7-30, MRS. FILLMORE,
Clairvoyance.

North London Spiritualist Association,

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

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At 7, "THE TEACHER."

WEDNESDAY, JAN. 29TH, at 8, MRS. S. PODMORE.

SUNDAY, FEB. 2ND, at 11, MRS. K. FILLMORE.

At 7, CAPTAIN JACK FROST.

After-Circle at close of Sunday Evening Service.

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WHIST DRIVE every SATURDAY at 8.

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All Alterations, Additions and Corrections for the Guide must be addressed to the Editor

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THE TWO WORLDS is sold at the Meeting Rooms of Societies marked (a). (RM) Regd. for Marriage.

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Hon. Sec.: T. CONNOR, 15, Hacken-lane, Darcy Lever, Bolton.

aBolton—Bradford-st. (RM) Lyc. 10; 2-45, 6-30
 a DEANE RD.—Lyc. 10-15; 3, 6-30
 HENRY ST., MANCHESTER RD.—Lyc. 10-15; 3, 6-30

Bury—King-st. 3, 6
 Congleton—Park-rd. 3-15, 6-45
 Daisy Hill—Mabel-st. Lyc. 10-30; 3, 6-30
 Dearnley—Silver Hill. Lyc. 10, 2-45; 6
 Denton—Market-st. Lyc. 10-30; 3, 6-30
 aDukinfield—Railway-st. 2-45, 6-30
 aEccles—Milton Spiritual Church, Booth-street (RM). 3, 6-30 (See advt.)

aHadfield—Jones-st. Lyc. 10-30; 3, 6
 aHeywood—William-st. (RM) Lyc. 10, 1-45; 2-45, 6-30
 MANCHESTER ST.—Lyc. 10-30, 1-45; 3, 6-30

BRITISH MEDIUMS' UNION CHURCH—
 Hollinwood—Mediums' Union Church, Byrom-st. Lyc. 0-15; 3, 6-30

Hyde—George-street. Lyc. 10-30; 2-45, 6-30
 Horwich—Chorley New-rd. Lyc. 10; 3, 6-15
 Leek—Labour Church, Overton Bank. 6-30

aMacclesfield—Cumberl'd-st. (RM) Lyc. 10-30; 3, 6-30
 aManchester—CENTRAL SPIRITUALIST CHURCH, 5, The Parsonage. 11, 6-30 (See advt.)

a ARDWICK—38, Maskell-st. (RM) Lyc. 10-30; 3, 6-30 (See advt.)

a CHEETHAM HILL—Halliwell-lane. (RM) Lyc. 10-30; 2-45, 6-30

a COLLYHURST—Collyhurst-st., Oldham-rd. (RM) Lyc. 10; 3, 6-30 (See advt.)

HARPUREY—Sharston-st. 6-30
 HIGHER OPENSHAW—Old-lane. Lyc. 2-30; 6-30
 a LONGSIGHT—Shepley-st., Stockport-rd. Lyc. 2-30, 6-45 (See advt.)

MOSS SIDE—Progressive Lyceum Church, Smith's Dance Hall, 73, Cornbrook-st. Lyc. 2-30; 6-30, 8-15.

MOSTON—Spiritualist Lyceum Church, Church-lane. Lyc. 10-30; 3, 6-30 (See advt.)

NEW MANCHESTER LYCEUM CHURCH—65, Brunswick-st., C-on-M. 6-30

NEWTON HEATH—Manor Hall, Allen-st. Lyc. 2-30; 6-30

OPENSHAW—Local Board Buildings, 915, Ashton Old-rd. Lyc. 2-30; 6-30

PENDLETON—24, Highfield Chambers, Broad-st. Lyc. 2-30; 6-30 (See advt.)

a SALFORD—Chapel-st., St. Phillips-pl. Lyc. 10-30; 3, 6-30 (See advt.)

SALFORD—New Shaw-st., Regent-rd. 3, 6-30

a SOUTH MANCHESTER—Princess-rd. (RM) Lyc. 2-3; 6-30 (See advt.)

STRETFORD—Watson-st., off King-st. 6-30

WEST GORTON—Spiritualist Mission, Garlick-st. Middleton—Gilmour-st. Lyc. 10-15; 3, 6

PROGRESSIVE—7, Mill-st. 3, 6-15

aOldham—Elliott-st. (RM) Lyc. 10; 2-30, 6-30

HOOPER ST.—(RM) Lyc. 10-30; 3, 6-30

Radcliffe—Railway-st. Lyc. 10-30; 3, 6-30

Zion St.—Lyc. 10-30, 2; 6-30

aReeddale—Regent Hall (RM) Lyc. 10; 3, 6-30

15 PENN ST.—Lyc. 10; 3, 6

ROYTON—30, Sandy-lane. 6-30

aSaddleworth—Brownlow Vale, Uppermill. 3, 6-30

aShaw—Lyon-st. Lyc. 10, 2; 3, 6-30

aStalybridge—Blandford-st. 3, 6-30

aStockport—Over 74, Lower Hillgate. 3, 6-30

CENTRAL (Founded 1888)—Lord-st. 3, 6-30

NORTH LANCASHIRE AND WEST CUMBERLAND DISTRICT COMMITTEE.

Hon. Sec.: MRS. DAN GRIFFITHS, 4, Harrogate Street, Barrow-in-Furness.

Barrow-in-Furness—Psychological Hall, Dalkeith-st. Lyc. 10, 2; 3, 6-30

a 165, DALTON ROAD—6-30

aDalton—Bockside-road. 6-15

aMillom—Lyc. 2; 6

aUlverston—Burlington-st. 3, 6-30

NORTH-EAST LANCASHIRE DISTRICT COM'EF.

Hon. Sec.: MRS. RIDING, 66, Helen St. Blackburn.

Accrington—Pearl-st. Lyc. 10-30; 3, 6-15

RECHABITES' HALL—Abbey-st. 10-15; 2-45, 6-15

ARROYL ST.—Lyc. 3; 6-15

Bacup—Christchurch-st., Todmorden-rd. (RM) Lyc. 10-15; 2-45, 6

Barnoldswick—Green-st. Lyc. 10; 3, 6

WEST END TEMPLE—6

aBlackburn—St. Peter-st. (RM) Lyc. 9-30, 2; 6-30

aBlackpool—Albert-rd. (RM) Lyc. 9-15; 3, 6-30

Brierfield—John-st. Lyc. 10; 2-45, 6

aBurnley—North-st. (RM) Lyc. 10; 3, 6

aHAMMERTON ST.—(RM) 2-45, 6

Clayton-le-Moors—3, 6-30

Clitheroe—Rechabites' Hall Lyc. 10; 2-45, 6

aColne—Spring Lane. Lyc. 10; 2-30, 6

aDarwen—Victoria-st. (RM) Lyc. 9-30, 1-45; 3, 6-30

Earby—Back Greenend Avenue. Lyc. 10, 1-45; 3, 6

aFleetwood—Oak-st. (RM) Lyc. 2-30; 6-30

St. Harwood—Mercer-st. Lyc. 10; 2-45, 6

Lancaster—Central Hall, Gt. John-st., Stonewall. Lyc. 10-30; 3, 6-30

ALLIANCE—Collegian Rooms. 6-30

aMorecambe—Milton Rooms, Market-st. (RM) 3, 6-30

Nelson—Vernon-st., Railway-st. (RM) Lyc. 10; 2-30, 6

Padham—Ighitenhill-st. Lyc. 10, 1-30; 2-45, 6

aPreston—Moor-rd. (RM) Lyc. 10; 3, 6-30

ETHICAL CHURCH—10, Lawson-st. Lyc. 10-30, 8, 6-30

aRawtenstall—Back Ormrod-st. Lyc. 10-15; 2-30, 6

aRishton—Eachill-rd. Lyc. 10-30; 2-45, 6

Todmorden—Eagle-st. (RM) Lyc. 9-30, 1-30; 3, 6-30

a CENTRAL—Roomfield Buildings. Lyc. 10, 1-30; 3, 6

SOUTH-WEST LANCASHIRE AND CHESHIRE DISTRICT COMMITTEE.

Hon. Sec.: Mr. A. FOSTER, 33, Cairo St., Warrington.

aBirkenhead—Hamilton, 46, Bridge-st. Lyc. 11; 3, 6-30

aChester—COMMONHALL ST.—(RM) Lyc. 10-30; 3, 6-30

Chorley—Union-st. 3, 6-15

aGrew—Hungerford-rd. Lyc. 2; 3, 6-30

Hindley—Bridge-st. 3, 6-30

aLeigh—Evans-st. (RM) Lyc. 10-30; 3, 6-30

MARKET BUILDINGS—6-30

aLiverpool—Daulby Hall, Daulby-st. Lyc. 11; 2-30, 6-30

BOALER ST.—(RM) 11, 2-30, 6-30

GARAGE ST. (rear G.P.O.)—Lyc. 2-30; 6-30

aRuncorn—Ashbridge-st. (RM) Lyc. 10-30; 3, 6-30

aSouthport—Hawkeshead-st. 10-30, 3, 6-30

aSt. Helens—Charles-st. Lyc. 10-30; 3, 6-30

aWarrington—Academy-st., off Mersey-st. (RM) Lyc. 1-45; 3-15, 6-30

aWigan—31, Millgate. Lyc. 10, 1-45; 3, 6-30

Winnington & District—Winnington-lane. 3, 6-30

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Adderly Park, Birmingham.

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Monks Road, Lincoln.

Beeston—Fletcher's Yard, Fletcher-rd. Lyc. 9-45, 1-45; 3, 6-30

aBelper—Jubilee Hall. (RM) Lyc. 10-30, 2; 2-30, 6-30

Burton-on-Trent—Horniglow Wharf. Lyc. 10-30, 2-15; 3, 6-15

Chesterford (No. 1)—Low Pavement. Lyc. 10-30; 3, 6

HOLLIS LANE.—Lyc. 3; 6-30

aDerby—Charnwood-st. Lyc. 10-45, 2; 3, 6-15

Eastwood (Notts.)—Co-op. Hall. Lyc. 2-30; 6

Grimby—Kent-st. Lyc. 10-30; 3, 6-30

Meenor—Co-operative Hall. 3, 6

aHucknall—Derbyshire-lane. Lyc. 10-45, 2; 3, 6

alkeston—Old Post Office, Market Place. 3, 6-30

ST. MARY'S ST.—3, 6-30

Leicester—Queen's Hall, Silver-st. Lyc. 2-45; 11, 6-30

MARSTON ST.—Lyc. 3; 11, 6-30

a RUPERT ST.—Lyc. 11; 3, 6-30

BELGRAVE GATE—M.E.A. Room, 174, Belgrave Gate. 6-30

SOUTH WIGSTON—Station-street. 6-30

aLincoln—Coultham-st. Hall. Lyc. 10-30, 2; 3, 6-30

ODDFELLOWS' HALL (No. 4 Room)—Broadgate.

Long Eaton—Chapel-st. Hall. 6-30

ORCHARD-ST. 6-30

Mansfield—Dallas-st. Lyc. 10-45, 2; 3, 6-30

Meersbrook (Sheffield)—Gospel Hall, Regent-terrace. 2-45, 6-30

Newark—Liberal Club. 3; 6-30

Nottingham—Mechanics' Minor Hall, North Church-st. Lyc. 2-45; 10-45, 6-30

a 168, SHERWOOD ST. NTH.—Lyc. 2-30; 10-45, 6-30

BEACONFIELD ST. (BASFORD)—Lyc. 10-30, 2; 3, 6-30

a PROGRESSIVE—St. James-st. Lyc. 10-45; 3, 6-30

Ripley, Godnor and District—Victory Hall, Assembly Rooms. 3, 6

Stapleford—Toten-lane. 6-30

aSutton-in-Ashfield—Twitchell. Lyc. 10-30, 2; 3, 6

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Hon. Sec.: MRS. R. H. SMITH, 672, Pershore Road,

Selly Park, Birmingham.

aBirmingham—248, Corporation-st. 11, 6-30

a ASTON—Co-operative Hall, Six Ways. 6-30

FORWARD SOCIETY—58, Villa-road, Handsworth

Lyc. 3; 11, 6-30

LANGLEY GREEN—Henry-st. 6-30

LANGLEY GREEN—Trinity-st. 6-30

RUSHDEN—5, Glassbrook-rd. 2-30, 6

RUSHDEN—High-st. 6-30

a SALTLEY—Co-operative Hall, 5, Alum Rock-rd. Lyc. 3; 6-30

SMALL HEATH—51, Jenkins-st. Lyc. 3; 6-30

a SMETHWICK—106, High-st. Lyc. 2-30; 11, 6-30

SPARKHILL—Mission Hall, Bard-st. 6-30

STIRCHLEY—Council Schools, High-st. Lyc. 10; 11, 6-30

STIRCHLEY—No. 1346, Pershore-road. 6-30

aStowich—Wolverhampton-rd. 3-30, 6-30

Cannock—Public Rooms. 6-30

Coalville—Adult School Hall, Bridge-road. 6-30

aCoventry—New Hall, Bull-st. Lyc. 3; 6-30

Co-op. Rooms—Lockhurst-lane. 3, 6-30

KING'S HALL, Vicar-in., Broadgate—Lyc. 3; 6-30

aDarlaston—Nat. Spst. Church, Pinfold-st. 3, 6-30

aHanley—High-st. (RM) Lyc. 2; 10-45, 6-30

Fenton—80, Market-st. 3, 6-15

aKettering—24a, Dalkeith Place. 2-30, 6-30

Leamington—Oxford-st. 3-15, 6-30

Northampton—Manchester Unity Hall, 6a, N. Lyc. 10-15; 3, 6-30

aNuneaton—NORTH AVENUE. (RM) Lyc. 1-30

Stourbridge—Gospel Hall, Union-st. 6-30

Tunstall—1, Picadilly-st. 3-30, 6-30

Walsall—Temp. Hall, Freer-st. Lyc. 2-30, 6-30

BROWNHILLS—Excelsior Church. High-st.

aWolverhampton—Mission, Drimmond-st. 11,

Worcester—Cherry Tree Walk. 3, 6-30

NORTHERN COUNTIES DISTRICT COUNCIL.

Hon. Sec.: Mr. BALDWINSON, 39, Kingsley

Whitley Bay.

Annfield Plain—Council Schools, Durham Road. 2-30; 6-30

Ashington—St. George's Hall, Lintonville. Lyc. 2-30; 6-30

Bedlington—Reay Hall, Station. 6

Birtley—A2 Hostel, Elizabethville. Lyc. 2-30

Bishop Auckland—6, Frederick Street. 6

Blackhill—Park Road. Lyc. 2-30; 11, 6-15

Blyth—Market Place. Lyc. 2-30; 6

Boldon—Co-op. Hall. 6-30

Chopwell—West Council Boys' Schools. 6-30

Cornsay—Labour Hall, Colliery. 6-15

Consett—Small Hall, New Town Hall Building

Cramlington—Co-op. Hall. 6

WHEATRIDGE ROAD—6

Chester-le-Street—Mechanics' Institute. Lyc. 6-15

Craghead—Mixed Council Schools. 2-30, 6

Crooke—Crown Rooms, Commercial Street, 6

Darlington—Elmfield Estate, Northgate. 1, 3, 6-15

Dawdon—Louisville Hall, Bottleworks Field

Dipton—Liberal Hut. 6-15

Dudley—Co-op. Hall. 6

Dunston—Ellison Road. Lyc. 2-30; 6

Durham—6, Saddler Street. 6-30

Easington Lane—Derwent Street. 6

Fencehouses—Council Schools, Dubmine. 6

Gateshead—BEACONSFIELD HALL. 6-30

ION DISTRICT COUNCIL.

Mr. DRURY, 156, Grays Inn-rd., Holborn.
Birches Hall, Elms Road, 6-30
Bennetley Hall, Bennetley Road, 11, 6-30
2-Princes Hall, Green Lane, Palmers
den, 11, 7
Jockwell Park Road, 11-15, 7
London—Minerva Rms., 144, High Holborn. 7
Avondale Hall, George Street. 7
Reform Club, St. Luke's Road, 11, 7
d—Felix Hall, Felix Avenue. 7
New Gallery, Catherine Street. 6-30
nnon Hall, Market Street. 11, 6-30
Bakers Lane, Broadway. 11-15, 7
1-Beadnell Road, 11, 7
12, Lettuce Street, Parsons Green. 11-30, 7
mouth—
Upper Room, Borough Hall. 6-30
240a, Amhurst Rd., Stoke Newington.
Hill—12, Windmill Road. 11, 7
Greenhill Hall, Station Road. 6-30
68, Staines Road. 6-45
ychical, Clements Road. 7
Villiers Road. 11-30, 6-30
Northwick Park Hall. 6-30
—Limes Hall, Limes Grove. 11-15, 6-30
rd—Third Avenue, Manor Park. 7
h—Howard Hall. 6-30
istle Street Hall. 11, 6-30
rk—Corner of Shrewsbury Road and Strone
road. 11, 6-30
Cavendish Hall, 186, High Street. 3, 7
gh—King Street. 6-30
2d, Braemar Road, Barking Road. 11, 6-30
—Chatham Street. 3, 6-30
Square—Camden Road, Camden Town
1, 6-45
—Corner of Fildrville Drive and Westmore
Road, Westcliffe. 11, 6-30
ndon—Lausanne Hall, Lausanne Road,
Peckham. 11, 7
—Maple Road. 3, 6-30
Co-Op. Hall, Benhill Street. 6-30
Alliance—
m—The Chestnuts, 684, High Road. 7
stow—Workmen's Hall, 82, High Street. 7
—Halsey Masonic Hall, Rickmansworth Rd.
6-30
HERN COUNTIES DISTRICT
COUNCIL.
ec.: J. G. MACFARLANE, "Allendale,"
Piran's Avenue, Copnor, Portsmouth.
uth—16, Bath-rd. 11, 6-30
—Mighell-st. Lyc. 3; 11-15, 7
urey-st., St. Paul's. Lyc. 3; 11, 6-30
ERSAL—Bishop-st., St. Paul's. 11, 6-30
ED—Providence Hall, Grosvenor-rd. 11,
3, 6-30
LE—19, Lower Redland-rd., Redland. 6-30
of W.)—84, High-st. 6-30
—Progressive, Ferry Hall, Ferry rd. 6-30
—The Scouts' Headquarters, Chamberlayne
Road. 6-30
Market Hall, Fore-st. 3, 6-30
Co-operative Rooms, Stoke rd. Lyc. 3; 6-30
bbot—Temple Public Hall, Rundle rd. Lyc.
11, 6-30
—Corner of Torquay-rd. and Manor-rd.,
Oldway. 11, 6-30
—Morley-st. 11, 6-30
ngland Hall, Station-rd. Lyc. 3; 6-30
11—73, Victoria-rd., South. (RM) Lyc. 3;
11, 6-45
RESSIVE—Francis-av. 11, 6-45
RD. at 3. ASSEMBLY ROOMS, St. Mary's-rd.
at 6-45
Foresters' Hall. 1, 6-30
of W.)—Belvedere Hall. Lyc. 3; 6-30
ton—Cavendish Grove. (RM) Lyc. 2-30;
11, 6-30
I. of W.)—Co-op. Hall, High-st. 6-30
uper-Mare—West-st. 6-30
r—Hyde Abbey-rd., North Walls. 6-45
Grafton-rd. 11, 6-30
TISH DISTRICT COUNCIL.
c.: JOSEPH J. DABBY, 22, Munro Place,
Annisland, Glasgow.
—Bon Accord, Upper Green Room, Music
Hall Buildings. 11, 6-30
OLOGICAL SOCIETY—Shepherds Hall. 11,
6-30
Co-Op. Hall. 11-30, 6-30
Association, 35, High-st. 11-30, 7
ANCE—29, Rosemary-st. 11-30, 7
Fabian Hall. 11-30, 6-30
ERGATE—St. David's Rooms. 11-30, 6-30
1—9, Gayfield-square. 11-15, 6-30
Co-Op. Hall. 11-15, 6-30
HOUSEMUR—Masonic Hall, Falkirk. 11-15,
6-30
ASSOCIATION—26, Holland-st. 11-30, 6-30
role at 1-30
UALIST BROTHERHOOD—Wyper Place, Gal-
swgate. 2-30, 6-30
ERN ASSOCIATION—Neptune Rooms, Weir-
11-30, 6-30
—Pioneer Halls, Carlyle-rd. 11-30, 6
—Masonic Temple, Hope-st. 6-30
asonic Buildings, 20, High-st. 6-30
oull's Hall, 41, Lower Craigs. 6-30
WALES DISTRICT COUNCIL
D. W. TITTLE, 33, Herbert-st., Abercynon
and Port Talbot—High-street (above
ern's). Lyc. 2; 10-30, 6-30
—First National Spiritualist Church. 6
Town—Lyc. 2-30; 6-30

Abertillery—Central, Arcade. 6
a SIX BELLS—113, Somerset-st. 2-30, 6
aBarry Dock—Buttrills Hall. 2-30; 6-30
Blackwood (Mon.)—Penrhyn-rd. Schools. 2-30, 6
aBridgend—Y.W.C.A. Room, Queen-st. 2-30, 6-30
aCardiff—18, Park-grove. Lyc. 2-45; 11, 6-30
CENTRAL—16a, Millicent-st. Lyc. 2-45; 6-30
DALCROSS ST.—Lyc. 2-30; 6-30
Cwm & District—Lyc. 2-30; 6
aDowlais—Carnegie Library, Church-st. Lyc. 2-15;
5-45
Caerau—National Spiritualist Church. Lyc. 2-30; 6-30
Ferdale—Fountain-st. Healing 11-15; Lyc. 2-30; 6
Garw—Ffaldau Workmen's Institute, Pontycmmr. 2, 6
Merthyr Tydfil—PROGRESSIVE TEMPLE. Tram-rd.
Side North. (RM) Lyc. 2-30; 6
Mountain Ash—Glyn Gwyn-st., Miskin. Lyc. 2-30;
11, 6
Nantymoel—Lesser Hall. 6
Newport (Mon.)—Central, Charles-st. Lyc. 3; 6-30
MAINDOE—Probert-place, Maindee.
Oakdale—Lyc. 2-30; 6
Penrhiwceiber—Girls' School. 2-30, 6-30
Phillipstown—Workmen's Hall, New Tredegar. 3, 6
Pontycymmer—Lyc. 2-30; 6
Porth—101, North-rd. 11, 6
Pontypridd—Central, 21, Taff-st. 6
Port Talbot—Central. 6-30
Rhonda—Tynwydd Church. 6-30
aTredegar—Temp. Hall, Morgan-st. Lyc. 3; 11, 6
Treforest—Spiritual Mission Church (RM). Lyc. 2-30;
6-30
Treherbert—Old Salvation Hall, 116, Dumfries-st.
Lyc. 2-30; 5-40
Ynysboeth—Ynysboeth Schools. 6
Ystrad—Ystrad-rd. Lyc. 11; 6-30
South Wales Platform Workers' Association—Hon.
Sec.: J. W. Crago, 81, Grange Gardens, Cardiff

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aBirstall—Railway Terrace. 2-45, 3, 6
aBradford—Milton—Belle Vue Girls' School, Manning-
ham-lane. Lyc. 1-45; 3, 6-30
BANKFOOT—315 Manchester-rd. Lyc. 1-45; 3,
6-30
OTLEY RD.—Lyc. 10-30, 1-45; 3, 6-30
RIPLEY ST., MANCHESTER RD.—Lyc. 10-30, 1-45;
3, 6-30
Cleckheaton—Old Robin Rooms, Westgate. Lyc. 1-45,
2; 3, 6
Dewsbury—Wellington-rd. Lyc. 10-1-45; 3, 6
Harrogate—Central Chambers, Beulah-st. 3, 6-30
Heckmondwike—Walkley-lane. Lyc. 2; 3, 6
Idle—Co-Op. Hall. Lyc. 1-45; 3, 6-30
Morley—Queen-st. Lyc. 10-30, 1-45
Saltire—Victoria Hall, Victoria-rd. (ent'ce Lockwood-
st.). Lyc. 10-30, 1-45; 3, 6-30
Skipton—2, Romille-st. Lyc. 10-30
Yeadon—Harper Terrace. 2-45, 6
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Hon. Sec.: T. ELLIS, 74, Fifth-st., Huddersfield.
Brighouse—Commercial-st. (RM) Lyc. 10, 2; 3, 6
a MARTIN ST.—(RM) Lyc. 10, 2; 3, 6
Elland—Westgate. 3, 6-30
aHalifax—Queen's-rd. (RM) Lyc. 10, 1-30; 3, 6-30
ST. PAUL'S—Alma-st. 3, 6-30
Hebden Bridge—Hope Chambers, Hope-st. Lyc. 10-30,
1-45; 3, 6-30
Huddersfield—Quarmany. (RM) Lyc. 10-30; 3, 6
ST. PETER'S ST.—Lyc. 10-30; 3, 6-30
RAMSDEN ST.—Lyc. 10; 3, 6-30
KIRKBY—3, 6-30
Keighley—Heber-st. (RM) Lyc. 10-1-30; 3, 6
aMarsden—Lyc. 10-30; 2; 3, 6
aSlaithwaite—Hollins Glen. Lyc. 10-15, 1-45; 2-45, 6
aSowerby Bridge—Hollins-la. (RM) Lyc. 9-30, 2; 6
aWest Vale—Green-la., nr. Tram terminus. Lyc. 2; 6

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Hon. Sec.: MRS. JACKSON, 64, Goulton-st., Hull.
Cleethorpes—St. Peter's Avenue. 3, 6-30
aHull—Holborn Hall, Witham. Lyc. 10-30; 3, 6-30
DAIRYCOTES—Eastbourne-st. Lyc. 1-45; 3, 6-30
GIPSVILLE—Co-op. Guild Room, Hesse-rd. 11,
3, 6-30
GIPSVILLE—Story-st. Lyc. 2-30; 3, 6-30
Scarborough—Sherwood-rd., Victoria-rd. Lyc. 2; 3,
6-30
ST. SEPULCHRE-ST. Lyc. 2; 3, 6-30

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Gate-lane, Outwood, Wakefield.
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Fenesthorpe—Mafeking-st. 3, 6-30
aHemsworth—Grove-la. 3, 6-30
aHorsforth—67, Victoria Gardens. 3, 6-30
aLeeds—24, Brunswick-pl., North-st.
EASY-RD.—(RM) Lyc. 1-45; 3, 6-30
GAYTHORNE ST., ROUNDHAY RD.—Lyc. 2-30;
6-30
Morley—Cross Church-st. Lyc. 1-45; 3, 6
Normanton—Assembly-st. 3, 6-30
QUEEN ST.—(RM) Lyc. 10-30, 1-45; 3, 6
Pontefract—18 Beast Fair. 3, 6-30
aShipley—Market Buildings, Teal Court (RM) Lyc.
10-30, 1-45; 3, 6-30
aSouth Elmsall—Moorthorp. Lyc. 10, 2; 3, 6-30,
South Kirby—Progressive. 6-30
aWakefield—Over Public Benefit Boot Co., Kwikgate.
(RM) Lyc. 1-45; 2-45, 6-30
York—Kendrick Rooms, Spen-lane. (RM). 3, 6-30
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Hon. Sec.: W. RAWLINSON, 4, William-st.,
Wath-on-Dearne.
Armthorpe—near Parish Church. 6-30
aBarnsley—North Pavement. Lyc. 2; 3, 6-30
GRACE-ST.—3, 6-30

Bentley—Cooke-st. Schools. 6
Dinnington—Council Schools.
aDoncaster—Baker-st., St. Sepulchre Gate. 3, 6
CATHERINE-ST.—3, 6
aEdlington—Council Schools. 6
Goldthorpe—Castles-yd., Co-operative-st. Lyc. 10-30
3, 6
CENTRAL—Co-Op. Hall. 3, 6
Kimberworth—92, Devonshire-st., Rotherham. Lyc.
3; 6-30
Maltby—Low-rd. 6-30
Mexborough—West-st. Lyc. 1-45; 3, 6-30
aParkgate—Ashwood-road. Lyc. 2; 10-30, 6-30
Rossington—6-30
aRotherham—Percy-st., near Drill Halk Lyc. 2-30; 6-30
Scunthorpe—Holme-st. 6-30
Sheffield—ATTERCLIFFE—Bold-st. (RM) Lyc. 10,
2-30; 11-15, 6-30
CENTRE—Figtree-lane. Lyc. 2-30; 11, 3, 6-30
DARNALL—Shirland-lane. 6-30
HEELEY—44, Gifford-rd. Lyc. 10, 2-30; 6-30
HEELEY—Temperance Hall, Bramhall-ln. 3, 6-30
Stainforth—Haddfield-road. 3, 6-15
Thorne—Moor End. 3, 6-30
aThurnscoe—6-30
West Melton—Vicar-rd., Wath. Lyc. 2-30; 6-30
Wombwell—Melville-st. Lyc. 10-30, 2; 3, 6
Worksop—Bridge-street. 3, 6-30

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(RM) 11, 6-30
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6-30
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Bradford—BOWLING—Harker-st., Wakefield-rd. Lyc.
10-30, 1-45; 3, 6-30
Bournemouth—Charmminster-rd. 11, 6-30
Brighton—Central, Athenaeum Hall, North-st. 11-15, 7
Burslem—Station-st. 6-30
Cardiff—Cecil-st., Broadway. Lyc. 2-45; 6-30
Caerphilly—Willow Cafe, Cardiff-rd. 6
Carlisle—Queen's Hall. 2-45, 6-30
Chapelton—Station-road. 6-30
Chester—Brook-st. 3, 6-30
Colwyn Bay—Co-op Hall, Sea View-rd. 3, 6-30
aCoventry—FOLESHILL—New Hall, Broad-st. Lyc.
10-45; 6-30
aCrewe—Mill-st. 2-30, 6-30
Doncaster—Bentley Council Schools. 3, 6
aDudley—Wolverhampton-st. Schools. 6-30
Earlestown—Grant-st., Leigh-st. 3, 6-30
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Eccles—20a, Barton-rd., Particroft. 3, 6-30
Grantham—13a, Elmer-st., South. 6-30
Grimesthorpe—Cromer-st. 3, 6-30
aGrimsby—Kent-st. Lyc. 10-30; 2, 6-30
aGuildford—Borough Hall. 6-30
Hastings & St. Leonards—4, Claremont, Hastings. 11
6-30
Hull—24, Beaumont-st. 11, 3, 6-30
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Liversedge—Well-st. Lyc. 2; 3, 6
Llanbadach—Workman's Hall. Lyc. 2-30; 6
Llandudno—Victoria-st. 2-30, 6-30
aLondon—BARKING—Municipal Restaurant, East-st
6-30
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Ogmore Vale (Glam.)—Lesser Hall. 2-30, 6-30
Oldham—MUMPS—Coronation-st. Lyc. 10; 3, 6-30
CHADDERTON—197a, Chadderton-rd. 3, 6-30
CRUMPTON—Cowlshaw Fold. 3, 6-30
W.A.ERHEAD—Equitable-st. 3, 6

Lidhill—Girls' Council Schools. 6-30
a **Ossett**—Lyc. 10, 1-45; 2-30, 6
Pennyraig—Dinas-rd. 6-30
Platt Bridge (nr. Wigan)—Gas-st. 3, 6-30
Pontefract—Queen-st. Lyc. 10-30, 1-45; 3, 6-30
Plymouth—KENT UNITY HALL. 6-30
DRAKE SPIRITUAL SOCIETY—Room 3, Floor 2, Plymouth Chambers, Drake Circus. 6-30
a **Pontypridd**—Market-sq. Chambers, Church-st. 6
a **RIVER ST.**—Lyc. 2-30; 6-30
Porth—Progressive, 81, Aberhondda-rd. 6
Preston—National Church, Central Buildings, 68, Lancaster-rd. Lyc. 10-30; 3, 6-30
PROGRESSIVE—202, Lancaster-rd. Lyc. 10-15, 6-30
Rochdale—Baillie-st. 6-30
Rock Ferry—18, Nelson-rd. 6-30
Romford—Homeville Hall, Brooklands-rd. 6-30
Runcorn—Mercer's Schoolroom, Irwell-lane. 3, 6-30
Scarborough—Old Drill Hall, 114, Castle-rd. 3, 6-30
Sheffield—19, Hawkesley Av., Hillsborough. 3, 6-30
Southampton—Oddfellows' Hall, St. Mary's-st. 3, 6-30

St. Helens—69, Western-rd. 6
MASONIC BUILDINGS—Hall-st. 3, 6-30
a **Southport**—Wright-st. 3, 6-30
Stockport—HEATON NORRIS—Lyc. 10, 2; 3, 6
CHRISTIAN SPIRITUALISTS—37, Mottram-st.
a **Swadlincote**—The Old I.L.P. Room, 3, 6
Swansea—Assembly Rooms, St. Helens-rd. 3, 6-30
Torquay—Ellacombe Hall, Princes-rd. 6-30
Tredegar—High-st. 6-30
a **West Bromwich**—7, Spon-lane. 11 6-30
Whitworth—Market-st. 2-30, 6
a **Widnes**—St. Paul's Chambers, Victoria-rd. L. 1-45; 3, 6-30
Wigan—Ruskin Buildings, Dornington-st. 3, 6-30
Wisbech—Alexandra-rd. Lyc. 10-30; 2-30, 6-30
Yatalytera—I.L.P. Institute. 6

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An Exponent of the Spiritual Philosophy of the Present Century

No. 2,200—VOL. XLIII.

FRIDAY, JANUARY 24, 1930.

PRICE TWOPENCE

Is There a Vital or Psychic Ether?

SUPPORTED BY A MASS OF EVIDENCE,

VIOLENTLY OPPOSED BY THE OLD BLIND MEDICOS.

ERS, SPIRITUALIST PHILOSOPHER, PRACTICALLY AUTHOR OF THE NEW PSYCHOLOGY," ENABLED US TO APPRECIATE THE TRUTH OF THE CONSCIOUS OR VOLUNTARY MIND, AND SUBCONSCIOUS OR INVOLUNTARY MIND, AND THEIR INTERACTION THROUGH THE PSYCHIC ETHER.

DO'S HYPNOSIS, BY EXHAUSTION OF THE BRAIN, CONTRARY TO THE INVIGORATING PSYCHIC OR MAGNETIC INFLUENCE.

ANCE OF HEALING THROUGH THE INTRODUCTION OF THE ULTRA-VIOLET LIGHT.

By JOHN RUTHERFORD (Roker-by-the-Sea).

We live amid surfaces, and the true art of life is to skate on them. Under the oldest, mouldiest conventions, a life of native force prospers just as well as in the newest, and that by skill of handling and treatment. He can hold anywhere. Life itself is a mixture of power and light, and will not bear the least excess of either. To finish the moment, to find the journey's end in every step of the road, the greatest number of good hours, is wisdom. What we do not call education is more precious than that which we do so. We form no guess, at the time of receiving a thought, of its comparative value. And education often wastes its strength in attempts to thwart and balk this natural magnetism, which is sure to select what belongs to it.—RALPH WALDO EMERSON.

The truth, that by the action of the will and its specific directing nature and influence, depends the well-being of every individual in human society. You think a thought and say, "I have not told it. No one knows the nature of the thought that I have had within the secret recesses of my mind." It is a vibration upon the ether that surrounds you has been felt; your will takes positive shape, and the individual words whom the thought was made, or of whom the thought exists, will just as surely feel it in some shape or form as that the thought had existence. It is said in an old book that a bird of the air will carry it. This is a figure of speech, for thoughts have wings, and the bird that carries it is the wing of your volition, and if it be a malignant thought, it takes shape in bodily form, and pierces the soul to whom it is sent.—SPIRIT DR. BRUSH, THROUGH THE MEDIUMSHIP MRS. RICHMOND.

It is doubtful whether there has been any subject attracting more bitter controversy than the question of the existence of a vital or psychic ether in the human economy or of its transmissibility to another person. Mesmer, it will be remembered, termed this ether "magnetism," and Esdaile, a great authority on its therapeutic action, having cured thousands of individuals in his Indian "Mesmeric Infirmary," quaintly said: "There is good reason to believe that the vital fluid of one person can be poured into the system of another." Anton Mesmer, an Austrian physician, who came to Paris under the patronage of Louis Antoinette, is rightly credited as being one of the original "moving spirits" in building up the philosophy of the vital, impalpable, vital essence, and came in, as might

be expected, for a full share of abuse from the deniers of the new truth. They alleged that Mesmer had amassed a huge fortune out of his imaginative "magnetism," but the truth is that, after his Ascent, only sufficient cash was found to settle up all debts. Until very recently Dr. Mesmer was libelled in the article under his name in every biographical dictionary and encyclopædia. The late Dr. Carpenter believed he had given the death blow to vitalism, and the "laying on of hands," in his theory of "unconscious cerebration." It is ludicrous to write of a "final word" about the "life-force," especially when we know that in any "control experiments" the natural radiation, aura, or sphere of the magnetiser cannot be shut off from the "sug-gester." This vital aura our seer, A. J. Davis, teaches forms the "spiritual body" after physical dissolution, and in this mundane sphere animates the whole system, is in every nerve; forms the peculiar essence, it may be said, of humanity, and with the body constitutes the reality and unity of the individual man. And this psychic force has for its inspiring soul the influence of Supreme Wisdom.

We see, therefore, that in the early unconscious development of life there is an intelligent purpose manifested which denotes the presence of a wisdom principle, although that principle only manifests itself as yet in forms and processes. Instinct plainly betokens mind, only on a lower sphere; for all the actions which it prompts are distinctly impressed with the laws of reason as those which rise above it.

Knowing that we know really nothing, it is folly to talk of a "final word" on any subject. Sir Oliver Lodge, in his work on the "Ether," says "the existence of a continuous space-filling medium, is probably regarded by most educated people as a more or less fanciful hypothesis, a figment of the scientific imagination—a mode of collating and welding together a certain number of observed facts, but not in any physical sense a reality, as water and air are realities."

One of the most luminous and able writers in our movement, Mr. Hudson Tuttle, in his "Psychic Science," puts the basis of Mesmeric Healing and Spiritualism in two fine sentences:—

"There is a Psychic Ether related to thought, as the luminiferous ether to light. This may be regarded as the thought atmosphere of the universe. A thinking being in this atmosphere is a pulsating centre of thought-waves as a luminous body is of light."

A critic may remark that these affirmations of Bro Tuttle's sound exceedingly good, but what is wanted is something more than affirmation. To this I may say that a fundamental theory must always be in our minds, and facts sought to prove it. Sometimes science has the right theory, and sometimes not. Hitherto it has not wanted to know a theory favouring vitalism or Spiritualism. And a rational theory is not to be had which does not support the existence of the soul and of its vital emanations. Whitman the poet wisely affirms:—

"I will not make a Poem, nor the least part of a Poem but has reference to the Soul."

"Because—having looked at the objects of the Universe—I find there is no one, nor any particle of one, but has reference to the Soul."

If it is true that a healthy aura or ether can work cures it is equally true that an aura of hatred can produce baleful effects. The Rev. Moncure D. Conway, M.A., an inspired apostle of "Free Religion," testifies to the probable truth of this. Conway, I may mention, was a unique helper of the great Freedom Champions—Theodore Parker, Ralph

Waldo Emerson, Henry Ward Beecher, Lincoln, A. J. Davis, and many other heroic souls. Dr. Conway relates that he was living in a city which many slaves attempted to reach, and were helped on by Abolitionists to a Free State where they could not be touched. He awoke in the early hours of one morning with the impression that a party had reached the "secret shelter," and waited help. Although a fierce storm was raging, our friend proceeded to the rendezvous, and found a number of slaves had arrived, and astonished was he to be very familiar with them, as they were the slaves of his own father! Conway was highly delighted to have the work of piloting them to the railway station, and of obtaining tickets for a city in a free state. This, I need not point out, is a wonderful example of adherence to principle by a Free-thought religiousist.

Now to the story relating to psychic radiations of an evil character. During a so-called religious "revival" in America, the orthodox agreed, relates Dr. Conway, to unite their supplications in prayer, beseeching God to take Theodore Parker, of Free religious fame, out of the world, and it is a truth that about that time Parker actually sickened and died! Even some generally matter-of-fact people could not rid themselves of the idea that these combined orthodox and imbecile imprecations may have laid hold of some false force and brought death upon the brave reformer. "This," continues Dr. Conway, "is based on a long and ugly experience of how united hatred may send a withering atmosphere around a man, a moral malaria, under which all vital powers become depressed and enfeebled."

The old Mesmerists produced an immense body of evidence in support of the truth of a Psychic Ether, which could be used for good or evil. One of the most significant of these evidences relates to the influencing of individuals at a distance, the sensitives being unaware that they were being operated on. The Rev. C. H. Townshend, in his "Facts of Mesmerism," gives this telling case:—

"One evening, when sitting with my family, the idea occurred to me: Could I mesmerise Anna M—— there as I then was, while she was in her own home, to which I knew she was just then confined by slight indisposition. Acting on this thought, I begged all the party present to note the hour (it was exactly nine o'clock) and to bear me witness that then and there I attempted a mesmeric experiment.

"This time I attempted to bring before my imagination very vividly the person of my sleep-subject, and even aided the concentration of my thoughts by the usual mesmeric gestures; I also at the end of an hour said, 'I will now awake Anna,' and used appropriate gestures. We now awaited with more curiosity than confidence the result of this process.

"The following morning Anna made her appearance, just as we were at breakfast, exclaiming, 'Oh, sir! did you magnetise me last night? About nine o'clock I fell asleep, and mother and sisters say they could not wake me with all their shaking of me, and they were quite frightened; but after an hour I woke of myself, and I think from all this that my sleep must have been magnetic. It also did me a great deal of good, for I felt recovered from my cold after it. After a natural sleep I never feel so much refreshed. When I sleep for an hour in magnetism, it is as if I had rested a whole night.' These were the words of Anna M——, noted down at the time as accurately as possible."

It may be mentioned that two previous trials of the same kind with the same patient had been completely successful. Both at the beginning and the end of the sleep, in the case quoted, coincided with Townshend's effort of will. And the operator, in a footnote, adds: "The third trial I made to mesmerise this patient from a distance was still more remarkable and decisive."

Without an ether, clearly you cannot have "wireless messages," and without a psychic ether—an "agent" or medium of communication—you cannot have action or mesmerism at a distance. The ignorant medicos, who dealt then in violent drug remedies, and whose heads were swollen with their little elementary knowledge of anatomy and physiology, and their agnostic followers, had made up their

minds to reject all evidences supporting healing by pa readily seized on the mechanical hypothesis of Braid, while admitting the reality of mesmeric phenomena, but but to "suggestion." There was no originality in this of "suggestion," as it had been shown that Mesmer himself believed in "suggestion," but claimed that suggestion facilitated the outflow of the "magnetic fluid." Mesmer was called, it is recorded, to treat a Duke in Paris, having visited the patient, conversed with him for time. At last the Duke said, "But, Doctor, when treatment to begin?" "The treatment," Mesmer claimed, "why, the treatment has been going on ever I entered the room." Braid produced unconsciousness in his subjects by getting them to look at a bright object. This undoubtedly exhausted them, and they fell asleep. The hypnosis thus induced is a harmful negative condition, and is not the positive, invigorating state of magnetism. Dr. Elliotson, who possessed real genius for acting, was disgusted with "disc" or artificial hypnosis; the clowns rejoiced, and proclaimed the "discovery" of the world.

The late F. W. H. Myers, poet and philosopher, author of "Human Personality and Its Survival of Bodily Death," "Science and a Future Life," etc., embraced, laborious research, Spiritualism, and quite reconstructed "Psychology," giving to it all that can be called "truth," except the doctrine of "Self-Analysis," the contribution of Freud. Myers held that the subconscious or involuntary mind is the treasury of all our beliefs, culture, and thoughts, while the conscious or voluntary mind has the power to investigate causes, to criticise and reject, and to control. The subconscious does not reason, and is unable to discriminate between the false and the true. If, for instance, have been hypnotised in childhood a "Romanist," the subconscious is the victim of false suggestions, and it may take a lifetime before they are cast out. The conscious and unconscious thus appear as the two great poles in the spectrum of action, and the mutual interpenetration of their fields indicates the reality of a psychic ether.

To adjust an unbalanced state of the ether in the organism is not, I believe, so hard a task as the removal of obsessions of false beliefs. And a man may be his own "magnetiser." By the action of the will, the internal force may be equalised. This, Mr. A. J. Davis has shown is accomplished through the medium of pneumogastria nerve. This nerve, he says "is in direct and intelligent contact with the attributes and designs of the Will. Consequently a voluntary agent of the intelligence, a motor nerve, so to say, by which the Volition may express decrees upon the whole physical economy."

Mr. Myers alludes, in his "Science and a Future Life," to the slow victory over prejudice in the case of Mesmerism, and states that "it forms one of the most instructive chapters in the history of science." "Gradually," he proceeds, "one phenomenon after another of those discovered and attested by De Puysequer, Esdaile, Elliotson, etc., has been admitted into orthodox science under some slightly altered name. Certain phenomena, rarer and more difficult to examine, but attested by the same men with equal authority, are still in the outer court of the scientific temple. When one has seen the somnambulistic state, the insensibility under operations, etc., which were scouted once as fraudulent nonsense, becoming the commonplaces of the lecture rooms, one can await with equanimity the general acceptance of the thought-transference and the clairvoyance, which, from De Puysequer's day onwards, have repeatedly occurred in the course of those same experiments—experiments which sometimes ruined the careers of those who made them, but which are now recognised as epoch-making in a great department of experimental psychology."

Happily great advance has now been made in the healing art. American workers have actually succeeded in creating "vitamin D" in various food-stuffs previously destitute of it by means of exposure to ultra-violet light. And Dr. Saleeby, the enthusiastic sunlight advocate, holds that the systematic radiation of certain foods, and especially of winter milk, will be a commonplace in a few years. Various hospitals have begun it, and admirable results

recorded. Strange that when the believers in magnetism charged water by their passes, the old medicos were prepared to write them their "certificates."

Yet we must not be too hard on these old medicos, who are still "dwellers on the threshold." They really suffered when on earth from an arrested development of those culties which impart spirituality, idealism, and the belief in a spiritual world. Bergson, the eminent psychologist, holds that some of our fellows have been so long engrossed with considerations of the material world, and the physical motions of the body, that they have lost the intuition necessary to establish contact with the divine part of our nature. This divine part, in common with most other modern thinkers, he calls the real. These bitter opponents are clearly lacking in ideality and intuition. To those who have only been accustomed to conceive of real existence under the form of dead, unconscious matter, there may be some difficulty in grasping the reality of a spiritual ether. This difficulty, however, will not exist if we have seen that the peculiar essence of everything in Nature consists of the hidden principle of life and development, and not in material and external phenomena. Another point is that the actual matter of the human body changes many times during our life, and can never, therefore, constitute the real man.

A portion of the perfection of life is undoubtedly to be all of health and vitality, and if we aspire to be healers our aura must radiate truth and goodness. Every obedience to the reason, even in error, increases, I believe, our aptness for the reception of truth.

To Wordsworth the magnificence and glory of the earth brought serene joy and peace, but it was only after we had conquered "the little enmities and low desires" that we reached the condition of "wise passiveness" so finely described in his oft-quoted poem on "Tintern Abbey:—"

"That serene and blessed mood

In which the breath of this corporeal frame,
And even the motion of our human blood,

Almost suspended, we are laid asleep

In body, and become a living soul:

While with an eye made quiet by the power

Of harmony, and the deep power of joy,

We see into the life of things."

Radiance.

By M. DE VERE.

It is amazing to me how many great intellects in our present time still continue to look upon religion and science as antagonistic, instead of complementary interpretations of the same vital and mysterious truths. How can they be antagonistic, when they are both in reality twin worshippers of infinite truth? That there is infinite truth to worship and to seek, even the savage recognises; he to propitiate in fear, we, the more evolved, to worship in love and awe.

When I say religion, I do not mean dogma, and when I say science I mean the unending search after all hidden truths. We each belong and are a part of the invisible Church of God, or, as Emerson puts it, "the Over Soul," the reservoir of all truth and all knowledge.

To all psychic seekers some of the latest discoveries of astronomy must be an amazing revelation of the unity of the conception of all created things. A communicator from the other side (I believe, Patience Worth) used an illuminating phrase, that we are on our passing over, as "*Radiance in Identity*." In other words, radiant with light, and yet still individual. Now, listen to what Newton wrote in his "Opticks," 1704, Query 30: "Are not gross bodies and light convertible into one another?"

"The changing of bodies into light, and light into bodies, is quite conformable to the course of Nature, which seems delighted with transmutations. . . . Among such strange and varied transmutations, why may not Nature change bodies into light and light into bodies?"

Hear again what Prof. Jeans says in his fascinating book packed with the wonder and magnitude of the universe, "Eos." I quote: "More than 20 years ago I

directed attention to the enormous store of energy made available by the annihilation of matter by positively and negatively charged electrons and protons falling into and annihilating one another, thus setting free the whole of their intrinsic energy as *radiation*."

Death sets us free from our bodies of matter, releasing from its thralldom our bodies of light or radiation. In this same little book is a plate of a Spiral Nebula, viewed full on. It might be also a plate of a human aura, so exactly does it correspond. Carrying the analogy further, our bodies are like planets in miniature; everything that exists has its replica in everything else that exists, be it animal, vegetable, or mineral. Just as nebulae become formed, so does Ectoplasm become formed from the body of a medium, and it is equally tangible.

In a circle it is well known that negative and positive, male and female sitters, generally produce the best results. Ectoplasm so far has eluded analysis and its cause. Let the researchers compare its nature and formation with those of the heavenly bodies, and I believe in that way we shall discover its nature. There is an aura or magnetic field round every human being, every animal, and every inanimate object. I leave the inference to readers. I believe that astronomy (studied not only as astrology, but scientifically) opens up a vast field of research for all psychic seekers; in its study and the study of wireless waves lies the key to much that is baffling at present. We surely await the Newton of the spiritual world! We are a part of a vast intricate machinery, governed not by blind chance, but immutable laws, guiding, coercing the whole universe and man.

Quoting again from Prof. Jeans' book: "Let us now turn our attention from stellar radiation to the stellar atoms which produce this radiation by self-annihilation. The fundamental process by which radiation is released is the falling into one another of a pair of oppositely charged electric particles. When this happens the particles annihilate one another and disappear. In their place appears a *splash of radiant energy*, which travels through the star, until, after innumerable absorptions and re-emissions, it reaches the star's surface and wanders off into space."

"And there shall be neither male nor female, but they shall be as one angel in the Lord."

The one quotation supplements and elucidates the other for those who have vision.

These are mysteries beyond the mind of man, but they glorify with awe and mystery the material and mundane, and completely smash the materialistic view of life. It confutes the pessimist and the atheist; it rings forth the triumph of the spheres, the majesty of spirit and its immortal destiny.

What is it that will redeem humanity—surely, love and chastity. "'Tis Chastity, my brother, Chastity, (he) she that hath it is clad in complete steel" ("Paradise Lost"). Against chastity the influences of evil cannot prevail, for evil is overcome with good. Radiance is a magical word; it conjures up vistas of surpassing glory. It is impossible to connect it with evil or ugliness; it is the heritage of spirit, evolved, purified, perfected, illuminated, vitalised! Such is man's destiny, the imprisoned splendour within released, and shining radiantly. Radiance in Identity.

GOOD YEAR AT RICHMOND.

A VERY satisfactory balance sheet was produced at the annual general meeting of the Richmond (Surrey) Spiritualist Church, on Wednesday evening, Jan. 15th. The President was able to announce a decided progress in the financial affairs of the church, and an increase in the Building Fund of £15. With the exception of "Crusader," who has relinquished the Secretaryship in order to give his full time to public work, all other officers, including the President, Mr. Leoni-Smith, were re-elected. The name and address of the new Secretary are Mrs. Knox, 29, Onslow Road, Richmond.

ALL men think all men mortal but themselves—YOUNG

The Bias of the Mind.

By F. H. HAINES, F.C.I.B.

GOD made man in His own image, not physically, not mentally, but spiritually. There is between all men this God-likeness on which Love can be founded and fostered. There is this oneness of divinity—I speak under inspiration—which links mankind into a purposed cosmos which, “rough-hew it how we may,” marches on to that “far-off divine event” when Christ will be made manifest in every human life. But alas! how far-off it seems when we consider ourselves in the light of the ideals which come like angel whispers to our earthbound souls. All our hopes and fears are so “human.” We know the restrictions of the physical only too well. We are so busy with “everyday life” that things immortal and spiritual get relegated to the sabbath-day or to the hour of prayer—if indeed we be so sensitive to The Call as to know our need in these things.

Love, which is of the Spirit, levels all. The tenderness of a mother to her offspring is the same in palace as in cottage. The pang of parting where love ministers is equally poignant among the wise as among the simple. The veneer of life may simulate an indifference, and the tears stream inward to the ease of an aching heart; these things are incidents of being which complex appearance, but which, to the eyes of the spirit, are but as the earth dress—man-made, non-essential, a fashion of an age which must pass away when death comes.

But the Soul, the thought-fabric which man weaves daily on his journey heavenward, is stamped with a personality, a difference to all others, which gives it “identity.” I am separate from you with a multiplicity of detail of difference which we can never confound. There may be a sameness in broad issues, a mimicry of tastes and manners, or a resemblance which we foster by habits of life, but we know how different we are, how each stands apart from the other on points of thought, of knowledge, of belief, and of desire. Where you are perfect, I am imperfect; where I attain vision, you are blind. We can pretend mental and physical equality with satisfactory results so long as we are not “tested out” in any critical experience; then, inevitably, the difference is made manifest, and he who has the strength, or the greater wisdom, answers the call which proclaims the other’s inefficiency.

This is the law. For diversity of labour there are many gifts. Blessed is he or she who attains consciousness of his or her limitations as well as his or her gifts; for in the doing of the work inefficiently there is “gnashing of teeth” and a purgatory of pain. It is well, therefore, if we take a little trouble to know ourselves, that we may become better, more perfect, move a little further along the Path of Attainment which leads to Heaven.

HEAVEN OUR OWN CREATION.

“Heaven!” That is a word which has many meanings, and which is founded on the bias of the soul. I use this word “soul” as it has been given to me, to signify that conscious assemblage of thoughts and experiences vivified in self-consciousness. In man there is developed a faculty of reason which links his conscious being to the spiritual life. The mind of man is the highest manifestation of the active principle of Spirit in this earth condition, and it is through the mind of man that we perceive those possibilities of spirit life which we speak of as “heaven.”

Truly the “wiseacres” are right when they say our “heaven” is a man-made heaven; but they speak truth unaware of its signification, and seek to belittle the most glorious of all man’s undertakings. “A new heaven and a new earth” is the spiritual objective of the Soul’s journey. But those who sneer are so encumbered of the earth-vision that they cannot look higher than the clay they so proudly manipulate on the potter’s wheel of daily life. They consequently make no spiritual progress. They are to be pitied, not condemned.

The bias of the mind for earthly things holds them enslaved. But they who rejoice in the Spirit, whether within the narrow confines of a creed, church, or chapel, or whether under inspiration from conscious presence of Spirit, build

for all eternity, shape their spiritual destiny, create “vision splendid,” the Heaven of their hereafter. And because each is so individual, so isolate and independent that confusion becomes confounded, and there are as heavens portrayed as there are individuals; and it be ever thus until the Spirit of Love liberate to (consciousness unifies the separate, brings together the diverse, makes the many one in spirit, God-identical. Then the Heaven which we have built in thought and deed will become quickened with the breath of Reality, the vision so darkly indistinct these times on will then become glorious unto perfection, and all that have endured and striven for shall be justified as the Father’s Will.

I dare to say that no two readers of this article interpret it alike, even though they be twins spiritual as well as physically. There is always that bias of the mind which pulls you in the direction of your own ideal heaven or hell. The word you read connotes some meaning, a sub-conscious vibration which may re-act beyond all foreseeing and produce illusion which for you is reality or glory which shall illuminate your heaven, or a terror which will be your hell. It is not what the author writes that is the major part of your vision. It is what you interpret and the bias of your mind that imperils or promotes your progress here.

Recently I wrote upon some experiments I had made with the “super-normal.” In my introductory remarks I ventured to ascribe unto myself a certain weakness of faith, which, as I said, was due to “the hard tussle of a time with an unkind material world.” I said that the natural bias of my mind “ever makes me suspicious of fraud.” I spoke of this as my “permanent bias of mind” is something inherent in me.

Perhaps I am to be pitied for my lack of—some would use the word “faith,” others would use the word “certainty.” The bias of your mind will settle your attitude towards me, and will supply one or other of these words. So you see my point: Judge not! This is but an illustration of our common weakness; we are so apt to judge. “Who is this fellow who dares to impugn my faith?” you ask. “The fellow” may not have done more than confess his own weakness, but we judge him thereby; we misjudge his words, his motives, and in so doing affirm our weaknesses, forgetting that teaching, “Lest ye be judged.”

JUDGING A MEDIUM.

The rejoinder to this is that my suspicion of possible fraud in psychical phenomena is nothing but “judging.” Not so! It is an alertness to interpret every content, make, good or evil, honest or dishonest; and my reason’s capacity is more or less in suspense until “the final thing,” which is not of the medium, necessarily, but of that has happened. The medium is only an instrument that happy chance has brought my way. Possibly I may say that the instrument is weak or defective, or I may term him wonderful. But this personal opinion is merely self-expression, a declaration of the sum of that particular experience plus the bias of my mind. It is just the same as your interpretation of my written word where “your” is predominant; so in this business of testing a medium, the “sitter” is predominant in every sense of that term.

You bring your phenomena with you. Your friends cling to your aura by love attraction. And the bias of your mind, the state of your soul, the sensitivity of your spiritual being, is the alphabet of all revelation. The medium is just the necessary indispensable addition.

Does this bias of the mind inhibit phenomena? A friend of mine was quite stern in his declaration of the enormity of my offence in confessing this weakness. “bias” thereby declared itself. Such a sifter for spiritual phenomena is as likely to induce conditions that may defeat his high purpose as is the bias of one who must “test” spirits and the medium. The very fact that success attended me in my investigations rather supports my belief that a healthy criticism is conducive to good results.

DIFFICULTY A STIMULANT.

Personally, I believe that the spirit world—as our physical world—finds difficulty a stimulant. And

tion provokes increased effort. The honest sceptic creature after God's own heart. But if he be perfectly st he will discount "the bias of the mind" in all experiments, and be prepared to admit that his interpretation of its is founded on the extent of his knowledge, plus his capacity to understand more than a modicum of what nes to him. He will know his own weakness as well as strength.

Yet, after all, weakness comes as a curb to our imtuous progress which needs restraint when desire outns our physical and spiritual conditions. Where is the an or woman who dare realise the presence of absolute tice in all its perfection of God's Will? We cannot derstand aught but this instant application of the Law our lives, this knowledge that inefficiency begets punishent. In our human need and human state we have to ad for mercy. We know our inefficiency. The spirit ould exalt us to high rank as sons of God, but the body is earth, and we are sons of man, confessedly a thousand nes in all our experiments and searchings after truth. e deal with wonders that are beyond faith and simple aching, wonders of spirit presence within and without, nders that as sons of man we must reason about, investate cunningly, scrutinise closely for fear of deception; r this is our earth-taint, the bias of the mind, that has come inherent through æons of experiments in living ade by those from whose loins we have sprung.

Not until Reason is supplanted by that higher intuition of spirit which knows right as we know light by its bration; not until the physical dissolves away into hereal realms of imagined restraint from which the perate spirit can progress by faith alone, shall the sons man forget fear, self and the fiction of isolation which at resent is dominant in our everyday lives, as well as our periments in Spiritualism.

The following books through the mediumship of Mr. H. Haines have already been published, and illustrate e Higher Spiritualism: "Spiritual Development" (on ediumship), 4s. net; "The Book of Spiritual Wisdom" (Cuno's teachings), 6s. net; and "Thus Saith Celphra" (Philosophy of the Soul), 5s. net. These can be obtained r return, post free, from The Pure Thought Press, 173, igh Street, Watford, Herts.



The Britten Memorial.

SINCE the last report the following additional contriutions towards the "100,000 Shillings Effort" have been atefully received by the Trustees up to and including eember 31st last. It is to be regretted that the amount scribed during 1929 was not up to expectations, and e Trustees are most anxious to see a revival of interest this all-important national project. It is particularly easing to find an improvement during the past few weeks is being, in a large measure, due to the interest of a few bscribers who are ever ready to give their aid and suprt. May their generosity prompt a large number to ve cheerfully and liberally.

Contributions received up to December 31st, 1929 :— mount previously acknowledged, 12,356s. 1d.; Mr. and rs. Lambert, Stockport, Annual Subscription, 42s.; Mrs. ubbs, Chorlton-cum-Hardy, 42s.; Mrs. I. Warner-Staples, R.A.S., Clifton, Bristol, "In Memoriam," 21s.; Mr. Carer, Manchester, per Mr. J. Lee-Richardson, 21s.; London ychic Educational Centre Study Group, per Mr. H. Bodngton, 21s.; Mrs. M. Crouch, Jenkinstown, Pa., U.S.A., r Mr. E. W. Oaten, 20s.; "Johannisvir," Saltcoats, 10s.; l.; Mr. Arthur Wood, Ivanhoe, Melbourne, Australia, 10s.; r. W. Musgrove, Blackpool, 5s.; Ardwick Picture Theatre, wo Collecting Boxes, 5s. 11d.; General Contributions and her efforts previously acknowledged, £2,775 4s. 9d.; otal, inclusive of the late Mr. Hervey Carter's Gift, £3,402 s. 3d.

To all subscribers the Trustees tender their warmest most grateful thanks. It is particularly pleasing to ve further generous gifts from Mrs. Warner-Staples,

Mrs. Stubbs, Mrs. M. Crouch, "Johannisvir," Mr. Arthur Wood, and Mr. W. Musgrove. These friends have subscribed generously on many occasions, and their action is worthy of emulation by many sympathisers. The Trustees would be delighted if others would follow the worthy example of Mr. and Mrs. Lambert, who generously send along an annual subscription to the fund. We gladly welcome the new subscribers mentioned in the foregoing list, and the generous help from Mr. Carter, Manchester, and the L.P.E.C. Study Group.

The Trustees express their warmest gratitude to the Exors of the late Mr. Wolfe Blumenthal and to Mr. Alfred Kitson for a valuable collection of books donated to the Britten Memorial, and have decided to have a "Blumenthal Collection" and an "Alfred Kitson Collection" in the valuable library which is being catalogued in readiness for the new building which is to house the finest library of psychic books in this country. A further gift of volumes has also been received from Mr. W. Musgrove, of Blackpool, to whom the Trustees offer their sincere thanks.

A valuable gift for the safe-keeping to the Movement has also been received from Mrs. J. Millott Severn, of Brighton. This takes the form of two pairs of hinged slates, containing messages received through the mediumship of Henry Slade, and were formerly the property of Mrs. Agnes Maltby.

Our present headquarters at Bridge Street, Manchester, are already too small to hold all the effects of the Memorial, and the time is overdue for the materialisation of the projected building-to-be.

It is up to the Spiritualists, especially of Manchester and district, to see that the effort receives full support.

Meanwhile, it would be a real pleasure to hear from old and new friends. All donations and offers of assistance will be gladly and gratefully acknowledged by

JOHN JACKSON, Hon. Sec.

30, Buxton Road, New Mills, nr. Stockport.



FINCHELY SPIRITUALISTS HELP POOR CHILDREN

THE Finchley Spiritual Mission provide a treat each for the poor children of the district, and on Tuesday, Jan. 15th, over 160 children were entertained at Fernbank Hall, Church End, Finchley. After an excellent tea a real carnival spirit prevailed, and so interested were the children in the general merrymaking that Father Christmas, who arrived some time later, had to knock several times before gaining admittance. A toy was subsequently distributed to each child. A short play, entitled "Cinderella," was played by a group of children, under the supervision of Mrs. Ling and Mrs. Greenwood. The arrangements for the entertainment were in the hands of Mrs. F. Rickards, who was assisted in the excellent work by other lady helpers.



Look upward! You will see the radiance of the heavens, and in the firmament you may find your aspirations.

WE have received an eighty page pamphlet, "Information about Professor Wincenty Lutoslawski for those Who Wish to Organise His Lectures," which constitutes a detailed autobiography of this distinguished Pole. The pamphlet contains quotations from press reviews of Prof. Lutoslawski's literary and public work, and summaries of his best known lectures. Prof. Lutoslawski, who is now in his 67th year, sets forth the following as his "Chief Certainty": "I am a real Being, a spirit distinct from my body, pre-existent and indestructible, powerful for Good and evil (as real as matter for the materialist, ideas for the idealist, the universe for the pantheist), a free agent, in mortal and immaterial, temporarily incarnated in a body built by myself for the purpose." Prof. Lutoslawski is a author and speaker of considerable reputation, and a distinguished exponent of the philosophy of Plato. The autobiography can be obtained from Mrs. Thornley, St. Anael, Carbis Bay, Cornwall, and is published at 5s. net.

Indian Activities.

MR. H. P. DESAI, M.A., LL.B., ex-assistant editor of the "Bombay Chronicle," has sent the following letter to several papers. It speaks for itself, and shows his genuine sympathy for the cause. :—

"SIR,—You have published several letters from various correspondents relating to the work and worth of the Indian Spiritualist Society, of Bombay. Like several correspondents of yours, I too was a sceptic, and did not believe in sciences which were not open to proofs, which could be tested and verified by the searchlight of reason. After my experiences at the rooms of the Indian Spiritualist Society I must acknowledge that the attempts made by Mr. V. D. Rishi deserve to be treated sympathetically. Nobody claims that his attempts have attained perfection. Far from it. It is in the stage of experiment. But it is not fair, as some of his critics have tried to do, to attribute motives to him and to deprecate his efforts. It should not be forgotten that great movements have small beginnings, and most of them had to pass through bitter ordeals.

"A few days ago we had a seance in the rooms of the Indian Spiritualist Society, and called the spirit of a dear relation of mine, whom I had lost only a few months ago. Not only did we get correct answers to my question regarding age, the number of months since she departed from this world, but we were amazed to notice that she related certain things which were within the knowledge of the members of her family. It is impossible that Mr. Rishi could have known anything before the replies were elicited from the spirit.

"Once more I repeat that nobody claims for Spiritualism the perfection of an exact science. It is my humble opinion that it should be given a fair chance of development, as it contains potentialities of growth. Mr. Rishi himself is a double graduate of our University, and had a decent position in an Indian State before he dedicated himself to the cause of a movement in which he sincerely believes, and of which he is a humble votary."

A meeting and two seances were held in Poona on Friday and Saturday, November 8th and 9th, 1929, when spirit photographs were also exhibited by the aid of a magic lantern. The meeting was largely attended, and the spacious hall of Dr. Sahasrabudhe was packed to its utmost capacity. The proceedings commenced with a resolution expressing sincere regret at the sudden death of Prof. S. M. Paranjape, the well-known Nationalist leader, who used to greatly sympathise with the Spiritualistic activities in Poona. He was one of the first few members of the Poona Branch, and had presided over several spiritist meetings. His political leadership gave considerable weight to his opinions on this subject.

In the seance on Friday a strong attempt was made to get into touch with him, but there was no response. The deceased father of Dr. Sahasrabudhe, however, came to communicate, and promised to bring him on the following day. The messages which were received that night were very instructive, inasmuch as they showed that they were not due to telepathy or subconscious self of the sitters. Although all the sitters had practically centred upon one particular spirit, still there was no response from him, for some reason which was beyond the comprehension of the sitters. On the next night, however, Prof. Paranjape favoured us with his messages, which greatly impressed the circle. He spoke about his death experiences, and reasonably proved his identity. Among other things, he expressed his opinion on several social and political questions of the day.—From the Weekly Bulletin of the Indian Spiritualist Society.

THE QUALITY OF SPIRITS.

The ascertainment of the quality of spirits is an important matter, and deserves careful consideration. Allan Kardec, the pioneer of Spiritualism in France, has drawn up certain points for the guidance of every student of this knowledge. He devoted his whole life to the study of this subject, his long and laborious investigations in which are published in his monumental works on Spiritualism. He

has very wisely stated in his Introduction that those who think that they have only to keep their hands upon a table to make it move, or to hold a pencil to make it write, come to a wrong conclusion with regard to the whole subject. He writes as follows :—

"(1) Commonsense is the sole criterion by which to ascertain the quality of spirits and the value of their communications. Any other criterion, though given by spirits for the attainment of this object, is absurd, and cannot have been suggested by spirits of superior elevation.

"(2) Spirits are to be judged by their language and actions, the latter being the sentiments they inspire and the counsels they give.

"(3) It being admitted that good spirits cannot do anything but what is good, it follows that nothing evil can proceed from a good spirit.

"(4) The language of superior spirits is always dignified, noble, elevated and free from the least admixture of triviality; they express themselves with simplicity and modesty; they never make a parade of their learning nor boast of their positions in the spirit world. The language of inferior or common-place spirits always shows trace of human passions, every expression indicating vulgarity, ignorance, self-sufficiency, arrogance, boastfulness, or acrimony is evidence of inferiority, and possibly of fraud, if the spirit has presented himself under an honoured or venerated name.

"(5) While carefully scrutinising the style of spirit communications, we must also examine their meaning, weigh their statements coolly, patiently, and without prejudice. If these are illogical, unreasonable, and unwise, there can be no doubt as to the inferiority of their authors, whatever may be the names assumed by them."

VISIONS OF THE ANCIENTS.

THE following letter recently appeared in the "Largs and Millport Weekly News":—

DEAR SIR,—I have read with much interest Prove M'Phaden's remarks in which he stated that in the old times Largs was an ecclesiastical settlement. The underlined noted may be of interest :—

About three years ago I was sitting on a summer afternoon in the old-fashioned garden behind South Burnmouth. Looking up from the book I was reading, I saw the high walls around the garden gradually disappear, and beyond where there had been meadow land interspersed with clumps of trees. While looking on the scene, I saw emerge from the trees a procession of monks. At the head of them was an ecclesiastic of some importance, possibly a bishop, and in front of him, a monk holding aloft a large crucifix. I watched them until they disappeared, about where Nelson Street is at present. There did not appear to be any buildings where stands the present town of Largs.

A few days afterwards I met Mr. Orr, grocer, in Main Street, and mentioned that I had seen a procession of monks. He then told me, of which I was not previously aware, that in pre-Reformation times there had been a monkish settlement in Largs, and the land over which the procession passed had been church lands.

DUNCAN CAMPBELL.

GROWTH is a universal principle of Nature. There is no life which is without growth.—L.

FOR who to dumb forgetfulness a prey

This pleasing, anxious being e'er resigned,

Left the warm precincts of the cheerful day,

Nor cast one longing, ling'ring look behind?

—GRAY.

WHAT is the use of Spiritualism? Every individual looks at the subject in a different light, but I am firmly convinced that it will become the greatest religion the world has known. No other belief can produce actual proof of an after-life. Here, indeed, is a religion for the most material minded.—WILL GOLDSTON (Founder of the Magicians' Club).

NEWSY NOTES.

AMAZING PHYSICAL PHENOMENA.

From Philadelphia (U.S.A.) news has just come to hand of an amazing series of physical phenomena which have completely baffled a scientific group of investigators said to be attached to the local branch of the American Psychic Research Society. The medium, who is called Nino Pecoraro, claims as a control the late Eusapia Palladino, and certainly the phenomena which have occurred seem to be worthy of the great Italian psychic. According to the *Psychic World*, an American Spiritualistic journal, Pecoraro has been subjected to the severest tests, and every possible precaution against fraud has been taken. Prior to every seance the medium is stripped and examined before donning a fresh suit of clothes supplied to him by the investigating committee. His hands are enclosed in a pair of thick, fingerless gloves, sewn to the sleeves of his shirt, and his ankles, body and head are tied to the chair, the cords being knotted and secured with surgical tape, the ends of which are further secured by sealing wax. He is placed in a wire-meshed cage, which completely covers him, and it is unanimously agreed by the investigators that it is physically impossible for the medium to gain release. Even if he were able to break through, the committee consider it out of all reason to believe that he could get back into his bonds again without severing the seals.

THE FIRST SEANCE.

At the first seance, which was held on November 11th last, some amazing phenomena were obtained. A trumpet, which had been placed on the table, was thrown to the floor, and a hammer beat time to the singing of the sitters. It, too, was later thrown on the floor, but at the conclusion of the seance was found to have been again lifted and placed on the table. There was a glass of water on the table, but while the circle was in progress this was lifted and splashed in the face of one of the sitters. The seance then closed and when the lights were again turned on, the glass was found inside the medium's cage. The knots and seals were intact, so that the medium could not have been responsible for the phenomena. Neither was it possible for a confederate to have been at work, for the cage made this impossible!

REPORTS.

A second seance was held with Pecoraro a week later, when Palladino again purported to be in control. One of the sitters was asked to put her handkerchief on the table outside the cage, and soon after all heard a solid object fall on the table. The seance terminated with a considerable amount of levitation, etc. When the lights were raised, the medium was found inside the locked cage, but a rope that had been tied around his neck was lying loose over his chair. The two handkerchiefs which had been deposited on the table while the seance was in progress were firmly tied round Pecoraro's neck! The medium wore a belt round his waist, but this, too, was lodged tightly round his neck, and the belt buckle had been removed and placed on the table! Yet the sealed bonds with which the medium had been secured at the commencement of the sitting were still intact.

THE THIRD SITTING.

So astounding had been the results obtained at its predecessors, the sitters who took part in the third sitting permitted a band of shrewd reporters to be present, and to arrange the precautions against fraud. In addition to the usual procedure, the medium on this occasion had to consent to be tied up in a bag, which enclosed him up to the neck. The bag was afterwards knotted and sealed. As usual, the movement of objects without contact occurred, but at the conclusion of the seance all were astounded to find that an under-shirt which Pecoraro had worn next his skin had been removed, and was now hanging from the top of the cage. The shirt was put on Pecoraro by the newspaper men, prior to the commencement of the sitting, and had, during the seance, passed through an over-shirt

and again through a sealed cloth bag, to be finally knotted round the medium's belt and hung from the cage! No explanation in physical terms can account for the phenomena, as it would have been impossible for the medium to have removed the shirt without breaking the seals. The possibility of a confederate taking part was, of course, here again also obviated by the sealed bag and wire cage in which the medium was placed.

PHYSICAL PHENOMENA INCREASING?

The wonderful physical phenomena which is being obtained through the instrumentality of "Margery," the Marquis Centurione Scotto, in the course of the Winnipeg experiments, and Pecoraro, to mention only these few, may cause the upholders of "the good old days," when physical phenomena is said to have been commonplace, to think again over their claims. Certainly, many of the phenomena which have taken place within recent years have been quite on a par with that which occurred in the early days of our movement. Not so very long ago there were cries that physical phenomena were dead, and that mental mediumship had gained an overwhelming victory. This now, however, hardly seems in keeping with the facts. The truth is—there are cycles of progress and degeneration in mediumship, whether physical or mental, just as there are in everything else. It almost seems as if another physical cycle is now due.

TO AID SIR ARTHUR.

The news of Sir Arthur Conan Doyle's indisposition has caused some anxiety across the Atlantic, and in the current number of the *American National Spiritualist* sympathetic reference is made to our militant knight. We are now glad to hear that Sir Arthur has much improved, and is in less pain, and we sincerely hope that it will not be long before he is his usual healthy self. The Editor of the *National Spiritualist* offers a suggestion which has this end in view, and appeals to every American Spiritualist to co-operate. She says: "May we not at noon each day broadcast to eastward a thought of healing, to the end that our distinguished fellow-labourer may experience complete restoration to health and a return to the normal activities of life which he has greatly enjoyed?" We heartily commend the suggestion, and trust that every English Spiritualist will co-operate also. Meanwhile, however, we note that Sir Arthur is continuing his good work, and that his pen is extremely active in furthering our cause.

COLOURS AND MOURNING.

Throughout the greater part of Europe and North America the colour usually associated with mourning is black, and when a death occurs this colour of apparel is usually worn. The *Harbinger of Light* (Australia) has been making an interesting investigation along this line, and has found that whereas it is common for the average Briton to speak of black as a universal mourning colour, this is hardly the case. The Persians wear mourning attire of pale brown, representing the shade of withered leaves. In Egypt and Burmah, however, the mourning colour adopted is yellow, significant of the "sere and yellow leaf." Widows amongst the peasantry of Brittany also adopt this colour in their caps. On the other hand, white, the emblem of "white handed hope," is worn in China to denote grief. Where do we stand? It is surprising how great a part local prejudice and fad can play in the life of a world, and how widely divergent they all are. Yet when spirits coming back from different spheres in the spirit world—different "nations" of spirits, we might call them—do not unanimously agree in their descriptions and concepts, the sceptic rushes out with his "unreliable," and too many "Spiritualists," thinking their case shattered, return indoors.

OBSERVER.

We are pleased to report that Sir Arthur Conan Doyle, though still restricted in his physical activities, is improving in health and suffering less pain. His pen is still active on behalf of the movement, and though the flesh is weak, the spirit is still strong.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, JANUARY 24, 1930.

A Remarkable Discovery!

IS IT CLAIRAUDIENCE?

THE *Daily Express* advances the theory that some people may be natural wireless receivers. Major Leonard Avery (who is a retired doctor with a distinguished record in medicine) tells the story of a man who was in an asylum, and who seemed to be perfectly sane on all but one theme. He claimed that he heard music. "He could hum the music as he listened to it, and people who heard the tune could often recognise it, though the man himself did not know it." He talked about his experiences quite rationally and pleasantly, but since he heard sounds that other people did not, the authorities came to the conclusion that he was insane.

Major Avery, however, thinks that he might be a kind of wireless receiver. He says: "There may be something in the thickness of the cranium and the space between the cranium and the brain which is responsible for his condition." There is, of course, plenty of scope for medical and psychological research in such a theory, but the publication of the story brought the Major a very large letter-bag. One woman stated that she often heard music at a time when she was run down. Another woman makes the statement that she heard music at a time when she was very ill, and dismissed the phenomena, thinking it was the result of weakness.

Major Avery records the fact that his sister was visiting a poor old woman at Dublin who was dying. Her friends were all in the room when she (the woman) announced that she could hear music in the air. There was no instrument of any kind near. The people in the room listened, and soon each one also heard the music. His sister heard it, but could not recognise the instrument. In that case, said Major Avery, the woman, it appeared, was not only a wireless receiver, but a transmitter as well.

There may well be some material and psychological reason for such phenomena, and we agree with the Major that an extended investigation should take place. But there is such a thing as clairaudience. Every Spiritualist knows that man has two bodies, and it is a well-known axiom of science that Nature always tries to overcome inertia. It is quite possible that any inertia on the part of the physical body awakens activity in the psychic one. True mediumship, of course, consists in developing the activities of the two bodies side by side, while keeping both bodies in a perfect state of fitness. This, as any well-trained medium knows, is quite possible, but it may well be that with the breakdown of the physical body, its psychic counterpart comes into operation, so that sounds are heard clairaudiently. There must be tens of thousands of people in this country who hear music with the psychic sense. Some of it has its origin on a purely material plane, but the large majority of it has no physical origin. There are scores of tunes and songs which have been published,

which have come to their recipients by purely psychic means. In some cases both words and music have been supplied. It would not, of course, follow that all music was original. It is no unusual thing for some to hear deceased relatives singing, in their own recognisable voice, songs which were favourites of theirs while they lived on earth.

The sacred records of the world are full of stories (similar to that of Samuel) of people who heard voices which had no earthly causation, and we are quite sure that there are many people, who are quite ignorant of Spiritualism, who have been immured in asylums simply because they were the recipients of phenomena which sounded like madness to the ordinary conservative medical man. Materialism generally has no room in the structure of his thinking for anything other than a limited materialism. If the invention of the inventor or the poet can take a mental or spiritual form, there is no reason why inspiration should not take a form of visible or audible sense perception. There is too great a tendency to limit the activities of man to the purely physical plane. Indeed, if man is a spiritual being, and that is evidenced by the demonstrated fact that he is powerless to touch his individuality, then we ought naturally to expect that the most susceptible of people should catch foregleams of the life which lies before them, and indications of their relationship to that life. It is very well for the materialist to dismiss the phenomena of hauntings, of visions, of trances, voices, etc., as due to physical abnormalities, even when they may be coincident with such abnormalities; but it may well be that the cessation of activity upon a physical plane merely leads into activity other forms of perception which are latent within the generality of the race.

In his last book, "The Sixth Sense", Professor R. S. Oakes makes the claim that there is overwhelming evidence of the fact of perception other than by the five senses of the physical body. Telepathy is another evidence of the fact that sense impressions can be received independent of material machinery, and if this be so, then we should naturally expect that sometimes these forms of sense perception should bring to us audible sounds and visions, whose origin it is difficult to locate. The different stages of trance mediumship have demonstrated beyond denial that it is possible to receive messages, inspiration and sense perception from another world, and we should expect that in the analysis of these abnormal forms of perception the investigators will not overlook the fact of the possibility of them finding their origin in a super-physical world.

Dr. and Mrs. Wickland have clearly shown that the psychic import of modern revelations is fully understood and practised, hundreds of people who have been considered insane can be quickly restored to common sanity. At any rate, the suggestion offers a wide field for inquiry, and the student of psychic matters will have an important part to play therein.

We hope, however, that such investigation will be undertaken by men who have sufficient vision to rise above the limits of present-day self-satisfied ignorance. The universe is full of truths waiting to be discovered.



It is difficult for a mortal to fully understand immortality. It is difficult for a finite to grasp anything of the Infinite. It is difficult for the limited to appreciate the Infinite which is illimitable. Here are some of the sources of the world's problems.

MR. J. NICHOLLS TURNER is doing good work with his pen in the South Wales district, and the *Porthcawl Advertiser* has published a couple of lengthy articles from him in which he outlines the case for Spiritualism with force and clarity. It is good to find that the press is using the services of Spiritualists who understand the subject, though there is still a tendency amongst certain newspapers to rely more upon the statements of men who commit themselves to articles by an admission that they know nothing whatever of the subject. Mr. Turner is promoting a meeting at the Cosy Theatre, Porthcawl, on Jan. 25, when Miss P. M. Thomas will be the speaker. We expect there will be a good attendance.

CURRENT TOPICS.

REV. D. BROWN, President of the Baptist Union of Great Britain and Ireland, told a gathering of Nonconformists at Worcester that last year his denomination had 4,450 Church members and 11,000 Sunday School scholars. "At that rate," he added, "they would be as dead as a dodo in ten years." Nowadays, he said, "the Churches had more social prestige and more organisation than ever, but they were not delivering the goods." Other Churches with lesser or greater emphasis have the same tale to tell. What is the cause? Dr. Brown suggests that they are missing the spiritual power and getting too respectable. We think he is right, but such condition is a symptom of a deadly disease. The fact is that the Churches of years have cut themselves off by their sheer materialism from those sources of spiritual life and inspiration which brought them into being, and which is the only source of life and abiding life. We have pleaded for years that at the Churches need is to get a real, an active, and a conscious contact with the spirit world. That is the world in which we are all bound. It is the world out of which all power comes. The mere observation of times and seasons, showings and scrapings, of ceremonies and sacraments, the mere outward forms which the possession of spiritual power should produce, but in the absence of spirit power they become whitened sepulchres. The momentum of the day may keep a flywheel running for a long time, but the cutting off the power behind the wheel necessitates its coming down sooner or later.

THE Rev. Dr. Inge (Dean of St. Paul's) recently claimed that the happiest time to live in England was in the period between 1832 and 1867. He seems to be another man who imagines that it was good to live in the good old times." Difficult as life is to-day, and increasingly difficult as it is becoming year by year, we would much prefer modern times. At any rate, from the standpoint of health, leisure, education, and the ability to appreciate all the joys of art, music, and Nature, life is far more interesting to-day and far more satisfying. That there are still incidents in life which bring sorrow to our hearts is true, and many of the patches which are being applied to such blemishes are only accentuating the difficulty, but experience is the best, and probably the only real, teacher, and we believe that even the mistakes of to-day will hasten the coming of better times.

WE are pleased to see the growing tendency for Spiritualists in most towns to concentrate upon an occasional large meeting. Spiritualism is now in a position where it has enlisted the services of a number of men and women who are sufficiently well known to attract an audience who will listen to a reasonable statement of our position. There are not enough of them to fill every platform every Sunday, but many of them are prepared to do what they can to assist in the propagation of the cause on road lines. May we again suggest that the Spiritualists in every town should concentrate upon one large mass meeting every year, in the largest hall available, with some notable local person in the chair, and a well-known speaker to place our case before the public. We could name a dozen towns where this has been done, and always with success. The stranger who comes to such a meeting, attracted by the fact that it is held in an independent hall, with a well-known speaker, will often follow up his investigations by attending the ordinary meetings of the church. The holding of such a meeting is a cheap form of advertisement. The meeting nearly always pays its own expenses, and helps the public to realise that there are men and women of ability and repute who are not ashamed to be associated with the great and growing movement of Spiritualism. There is no greater encouragement to the local workers than to see a successful meeting of from one to five thousand people assembled in a large hall. It makes them feel that their movement is worth while. The winter season is

rapidly drawing to a close. The time will shortly be here when outdoor work should be engaged in, but there are still a few months in which large indoor meetings can lay a foundation for a successful summer campaign.

THE time has gone by when a Spiritualist was a man who feared to be laughed at, and therefore kept his meetings in the background and silenced his voice for fear of opposition. We have the greatest cause in the world. We have some of the finest workers in the country. We have the hosts of the spirit world behind us, and they are continually grumbling because we, their representatives on earth, do not get a move on. A Spiritualist Church does not exist in order that a few people should form a mutual admiration society. The church exists to spread the cause; to tell forth the truth of human immortality and of angel ministry. Will not every town in the country hold a mass meeting once a year, and where there are three or four Societies in a town, let there be a united council to organise it on behalf of all. Spiritualism is not your cause or mine. It is the cause of the spirit world, and we are merely their representatives. Let us be worthy of our instructors.

STRONG criticism of the B.B.C. Sunday HAS THE B.B.C. programmes appeared in a recent issue BEEN of the *Manchester Guardian*, when a CAPTURED? reader objected to the unreasonable amount of time given to the broadcasting of Church services. The Wireless Correspondent of the *Guardian* submitted the criticism to the Savoy Hill headquarters, and was told: "The policy of the B.B.C. in these matters is the result of recommendations by the Religious Advisory Committee." We can only protest that the Religious Advisory Committee appears to be a "packed" and close corporation which, by its exclusiveness and superior attitude, is disgusting the generality of listeners. They have successfully strangled Sunday, and of late appear to be trying to choke us on week-days. The whole Corporation appears to have got into the hands of the pedant, who is fond of forcible feeding without consulting the feeder. Thousands of listeners are thanking God that modern sets will bring in foreign stations. Unfortunately there are thousands of others who cannot afford large power wireless receivers, and who have to suffer in silence. The setting up of a Government-nominated Corporation has meant the capture of the machinery of broadcasting by faddists and propagandists who shelter under the umbrellas of sectarianism, camouflaged politics, and education (?). It makes one long for the freedom of the United States, with all its disabilities.

THE B.B.C. are continuously telling us THAT "FED UP" that large numbers of letters are received at Savoy Hill expressing appreciation of their sectarian services. What FEELING.

they do not tell us is that they are quite aware of the policy which is adopted by religious enthusiasts of continually urging their followers to keep up a supply of these letters. Criticism has recently been raised against the "parsonic drone" which characterises the services. If the B.B.C. officials could but move amongst the listeners in an unobtrusive manner, they would speedily find the spirit of resentment which is growing against the milk and water diet on which listeners are supposed to thrive. There appears no doubt that the whole machinery has been captured. One thing is sure—after having listened to services by wireless, people will never again want to go to church.

WE have had many requests for the OUR PLATFORM Platform Guide which once formed a GUIDE. a weekly feature of *The Two Worlds*.

The growth of the movement, however, made it impossible to compress the list into two pages. The only course, in justice to our readers, was to drop the service. As, however, there seems a need for such a list, we hope to publish it occasionally, probably quarterly. The list appears *this week* on our coloured cover pages, and

should be preserved for reference. Alterations, amendments, and extensions sent to the office should be clearly marked "Guide" in the top corner of the envelope or post card.

An Appeal for Hospitals.

As the representative of the Spiritualist Churches of Lancashire to the Manchester and Salford Medical Charities Fund, may I appeal to the Churches within a radius of a hundred miles or so of Manchester to make some special effort on behalf of the Manchester and Salford Medical Charities, whose Hospital Sunday occurs on February 9th next.

There are considerably over a hundred Spiritualist Churches in Lancashire. During 1928 thirty Spiritualist Churches contributed to the fund. During 1929 the number dropped to nineteen, and the total contribution was £22. Manchester and district should do far better than this.

The Churches in Manchester should support their hospitals, and thus show that they have an interest in helping their fellow-men.

Churches outside Manchester and Salford often have their own Cottage Hospitals to care for, but it must not be forgotten that all the more serious cases come to Manchester for treatment. During 1928 48,201 cases were treated at Manchester hospitals from the outside districts. The total cost of such treatment was £114,651, while the total income from the outside districts was only £75,750. As the deficit of Manchester hospitals on the year was £40,000, it will be seen that practically the whole of such deficit is caused through the treatment of patients from outside Manchester.

That is a call upon the whole of the Spiritualist Churches of Lancashire. If, therefore, your Church has not hitherto taken up a collection for the hospitals, will the officers see that it is done, and some portion of the sum collected sent to the Manchester and Salford Medical Charities, 49, Deansgate, Manchester, or to myself.

While I am anxious, as your representative, that the collection shall be as large as possible, my chief interest is to see that each Church contributes something. Anything from 5s. to £1 (according to the size of your Church) would be acceptable. Let it be a thank-offering for the good health you enjoy. You will thus support your representative on the Central Committee.

Yours faithfully,

ERNEST W. OATEN.

A NEW MONTHLY.—From Carthage, Tunis, comes the first issue of a new monthly publication entitled "The Seer," which deals with astrology and the psychic and occult sciences. It is intended to deal with such questions as Cabalism, Occultism, Freemasonry, Psychical Research, experimental Spiritualism, Theosophy, Astrology, etc. We were very interested in a thoughtful article by A. Rutot, on "Metapsychical Research", which has been copied from the bulletin of the Belgium Metapsychic Council. The issue also contains an horoscope for the month. While the journal seems to wander over a very wide field, we accord it a very hearty welcome into the realm of psychic study.

THE Harringay Christian Spiritualists' Mission entertained 300 children to a New Year's party at Woodlands Park School on Thursday, Jan. 2nd. The children came from Culvert Road, Woodlands Park, West Green, and Downhills Schools, and were selected because their parents are unemployed. This was the second annual party organised by the Harringay Spiritualists' Mission, and the arrangements were ably carried out by Mr. H. B. Cumings (President), Miss L. K. White (Secretary), and the committee. The funds for the party were raised by individual efforts throughout the year. The children were given a substantial tea, and were afterwards entertained by the Beddoes Concert Party. On leaving the children were presented with parcels containing a toy, an orange, and sweets.

The Passing of the Children of Paisley

Given by "CLYTO" through FREDERICK H. HAINES.

THE following trance utterance was given at The White House one evening recently after the listener had been impressed by the persistent vision of the "angel-sister" there referred to. "Marion" has been "in the nurseries of Heaven" ever since her passing sixteen years since, and ministers to children and mothers in distress.

You in your earth condition have been troubled by something which came as a catastrophe where many little children were suddenly translated. They suffered death as you call it, and their passing seemed so dreadful that many people wonder how the Mercy of God could permit such a terrible happening. But let me give you the vision of what actually happened. It will help you and others to understand better the Mercy of God.

The little ones were all gathered together for earth amusement. That which entertained them was crude in its earth-form. And then came the catastrophe of fire, and the children became panic stricken. Many died. But the news of their need went forth throughout the spirit kingdom. Instantly many angel-spirits hastened thither with love and sympathy, and their presence, as they came to the little ones, was such a wonderful revelation of Heaven that the children forgot all physical torment and fear. Each little one was taken by the hand by a spirit messenger and soothed with love vibrations which filled the soul with peace.

Then the miracle happened. Those little ones were instantly transported to a hall where, on a screen, before their wondering eyes, came pictures such as none had ever seen before. So sudden was their transition that it seemed to them that they were still participating in their earth pleasure. The children forgot all that had happened in the wonder of the moment. As in a vision the Lord Jesus came to them. They saw Him on the screen as He lived His life on earth. Many little children surrounded the Master, and the children looking at the picture were lifted as they gazed upon One who was and is as Father and Mother to all little ones. And then He spoke to them so that they all rejoiced together, spirit commingling with spirit.

So the hour passed. And then this happy band of children were taken to the Summerland, each one with spirit guide leading it by the hand (the angel-sister, "Marion" was one of these who helped the children). And in the wonders and beauties of the Summerland the children forgot for a while their homes and parents—as children will in the joy of a moment. You see, they were not permitted to stay in the earth conditions to witness the sufferings of their fathers and mothers, but in the Mercy of God passed gloriously into His spirit kingdom.

In the Summerland they all had relations and friends who came and greeted them. It was so natural, so real, so homely. And when the hour of greeting was passed, the children were taken to the Nurseries of Heaven, where One comes and passes among them, One who said, "Suffer little children to come unto me, and forbid them not." And now they are very happy and make progress.

But of the parents! Yes, they suffer, they have lost their little ones. But there is a lesson to learn. Often they might understand this wonderful vision of truth. Yet, presently, when the blow has softened, many of the parents in their sleeping hours shall find the lost ones. Many in their dream-states, do contact thus with their loved ones. Dreams are a part of life, and are real. And where physical conditions hinder, yet love will triumph in the end and these little children will all come back to their parents by messengers from above, to solace them and bring them peace.

OPTIMISM is usually the forerunner of Attainment. When a man becomes pessimistic about his optimism, liable to fall. The optimist may often fall too, but frequently it is done unconsciously.—L.

Hypnotic Premonitions.

By "VEDEX."

APROPOS to the report of the lecture on Hypnotism by the Rev. George Cole, which appeared in a recent issue of THE TWO WORLDS, a reader sends the following remarkable experience. We withhold the name and address for obvious reasons:—

I was exceedingly interested in the report of the Rev. George Cole's meeting and demonstration at Manchester, and would like to ask Mr. Cole, or any other interested readers, if he or they have ever experienced, through magnetic contact, a knowledge of events that was at the time unknown to his patient or subject. I offer, as an example, the following instance, out of many I have experienced.

I was making long passes (not in contact) with a Mr. G., when I became conscious of a considerable amount of sorrow around his "magnetic field." This was so intense that it affected me, and I had temporarily to discontinue making the passes, as I found myself sobbing intensely. I realised at the time that this condition had not yet manifested itself to Mr. G. I informed him of this fact.

Nine days later, Tuesday, January 10th, 1928, the wife of Mr. G. passed away very suddenly, thus putting him into that condition of grief that had made itself felt so keenly nine days previously. Possibly some readers may see nothing more in this than what takes place in psychometry, but a person who makes his passes with a knowledge of his business does so with "intention," which is certainly not a suitable frame of mind to receive intuitions or impulses, whatever name one may care to use. Hence my interest in such phenomena.

I would like also to emphasise the importance of a careful study of hypnotism by those in charge of developing classes especially. A keen student, properly trained, should be able to discern the state of his subject. Hence, one who has charge of a group should *know* and not *feel* the state of his charges, as psychological states have their corresponding physiological symptoms. Once this knowledge became more general, the idea of fraudulent mediums and "assumed" control would be out of date. From my own experience, which extends to fifteen years, I have found many who think that they have only to close their eyes and say "I am so-and-so," and there is no way of checking them. Let these people realise that there are ways of telling, apart from sensing, and we shall have clean, honest hard-working members of our circles.

It would be useful to hear someone "explain" on what grounds they tell us these gifts are natural, apart from Paul's "Now, concerning spiritual gifts I would not have you ignorant," for each of our known senses is attributed to certain organs. Where, then, is the seat of "magnetic sense"? I certainly would like someone to aid one who keenly desires to know more of the spirit.

EALING AT PLAY.

THE Ladies' Guild and Lyceum of the Ealing Spiritualist Church held a very successful concert and dance on Saturday, January 11th. The concert consisted of three sketches. Mr. K. Leonard and Miss E. Hewitt appeared in "Two on a Bus," Miss Leonard and Miss Sheila Smith in "The Crystal Gazer," and Miss Mabel Taylor and Miss Jessie Elder in "That Backward Child." Mr. Leonard sang "My Old Shako," Miss Sheila Forder recited "The Horn," and another poem rendered by Miss Audrey Baker was entitled "The Goose." Misses Naomi and Ena Hewitt exhibited their musical skill in a duet. Mr. Frank Couzens' pleasant baritone voice was heard to advantage in "Three Jacks" and "Glorious Devon," and Mr. Dearnley Serrent recited "Marguerite," by J. G. Whittier.

Then supper followed, and after some dancing a highly successful evening was brought to a close with the singing of "Auld Lang Syne."

CORRESPONDENCE.

REINCARNATION.

SIR,—Your correspondent, Mr. H. T. Whorlow, claims that the texts quoted by me on Nov. 22nd have no concern with the theory of reincarnation, yet, upon a closer study the 22nd verse to the 30th verse of Proverbs, 8th chapter, you find a strong personal element contained therein, viz. verse 23: "I was set up from everlasting"; verse 24, "I was," "I was brought forth"; verse 27, "I WAS there"; verse 30, "Then I was by him, as one brought up with him." In the quotation by our friend, "The Lord possessed me (Wisdom) in the beginning of his ways," you also have the personal element in the word "me." Carry on the line of thought further, and connect that interesting problem contained in the letter of "H. D.," in your issue of Dec. 27th, and there you have the whole theory of reincarnation, past, present, and future.

WALTER J. COOK.

RESTRICTION OF PLATFORMS.

SIR,—There is a foolish rumour abroad in South Wales to the effect that at a recent meeting the South Wales District Council passed a resolution that a Sub-Committee be appointed to inform the "controls" of public workers that their activities must be confined to the Council's list of recognised workers, and the rumour has lost nothing in circulation.

As I was present at the meeting referred to, will you allow me to give such a foolish statement a point blank denial? Such a statement, of course, has its humorous side, but the District Council has more sense than to imagine it can control and direct the activities of the spirit world.

A. J. ESSERY (ex-Dipl. S.N.U.).

WHAT IS TRANCE?

SIR,—May I beg a little space in your valuable paper to try to answer the question of your reader, which, in respect to him or her, I think should be answered?

Trance is a state of consciousness that is recognisable by certain physiological symptoms, which, unless carefully observed, could very easily be mistaken for death. The subject, or medium, has passed beyond the control of the operator. No breath is perceptible. No pulsation of the heart. The body is cold, though not as cold as a corpse. Very little air is required to sustain this delicate spark of life whilst in this state. It is possible that a subject could stay in this state for days. It should be clearly understood that both voluntary and involuntary powers are dead, and that the subject, therefore, has no power of volition. I would add that psychic mediums seldom pass a deeper state than "profound hypnosis." I trust I have satisfied your reader's intelligent question. The question, "When is Trance?" would naturally be answered by "When the proper physiological symptoms are apparent."

B. VALE.

Honours Diploma, Institute of Science (Paris), Certified Hypnotist, Mesmerist, Manetic Healer, Therapeutist.

Transition.

MR. G. C. ASHTON JONSON.

The sudden transition of Mr. G. C. Ashton Jonson, the esteemed Hon. Vice-Chairman of the Council of the British College of Psychic Science, which occurred on the 10th inst., has come as an unexpected blow to the Spiritualistic and Psychic Research movements. It will be recalled that Mr. and Mrs. Ashton Jonson accompanied Sir Arthur and Lady Conan Doyle on their South African tour, when they rendered invaluable help to the staunch pioneers. Mr. Jonson has done much to forward the cause of Spiritualism in our midst, and Spiritualists everywhere will join in sympathy with Mrs. Jonson in her severe physical loss. We know, however, that Mr. Jonson will continue to be active in spirit, where he will no doubt take up again the work to which he was so devoted and served so well whilst in the body.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, JAN. 26TH, at 2-30, LYCEUM.
At 6-30, MRS. ELLEN GREEN.
At 8-15, MRS. BAKER.
MONDAY, at 3, MRS. SMETHURST.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. HOLT,
of Cheetham Hill.
FRIDAY, at 8, WHIST DRIVE.
SUNDAY, FEB. 2ND, MISS BARTON.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, JAN. 26TH, at 11 and 6-30,
MADAME TICKELL.
MONDAY, at 8, Clairvoyance, MADAME
TICKELL.
SATURDAY, FEB. 1ST, at 3-30, ANNUAL
GENERAL MEETING.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 26TH, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, MRS. GARDNER.
MONDAY, at 3 and 8, MRS. MEAKIN.
WEDNESDAY, at 3 & 8, MRS. HIBBERT.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JAN. 26TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. MINNERY.
WEDNESDAY, at 8, MR. ROY MORGAN.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit
Entrance, King's Theatre).

SUNDAY, JAN. 26TH, at 2-30, LYCEUM.
At 6-45 & 8, MR. J. CHAMBERLAIN
MONDAY, at 8, OPEN CIRCLE for
HEALING AND CLAIRVOYANCE.
TUESDAY, at 8, MRS. HARTLEY.
THURSDAY, at 8, MRS. WORTHINGTON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, FEB. 2ND, MRS. ENTWISTLE.

Miles Platting Progressive Spiritualist Church,
COGLAN STREET, LODGE STREET.

SUNDAY, JAN. 26TH, at 6-30 and 8
MISS MILES.
MONDAY, at 3 and 8, MISS B. HALL.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLE.
THURSDAY, at 3 and 8, MR. MUDD.
SUNDAY, FEB. 2ND, MR. OGDEN.

Moss Side Progressive Lyceum Church
ABOVE 64A, GT. WESTERN ST.

SUNDAY, JAN. 26TH, at 2-30, LYCEUM
At 6-30 and 8-15, MRS. HALDANE,
of Liverpool.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, JAN. 29TH, at 3, "AT
HOME."
THURSDAY, at 3 and 8, MRS. GERSHON
SUNDAY, FEB. 2ND, MRS. BENSON.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, JAN. 26TH, at 2, LYCEUM
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. J. TINKER.

MONDAY, at 8, MISS SANDIFORD.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 8, MRS. WILMOTT.
THURSDAY, at 8, MEMBERS' CIRCLE.

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SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists,
38, MASKELL STREET.

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At 3, OPEN CIRCLE.
At 6-30, MR. PILKINGTON.
MONDAY, at 8, MRS. PITT.
TUESDAY, WHIST DRIVE, Admission 6d
WEDNESDAY, at 3 & 8, MR. WAIN-
WRIGHT.
SATURDAY, JAN. 25TH, at 7-30, LYCEUM
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NEMO FIVE BAND. 1/3 inclusive.
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Visit of MR. ARTHUR CLAYTON, the
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BRUNSWICK STREET, C.-on-M

SUNDAY, JAN. 26TH, at 10-30, 2-30, and
6-30, OPEN SESSIONS.
MONDAY, at 3, MRS. M. M. BRIGGS.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MISS GOODWIN.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. KELLY.
SATURDAY, at 8, WHIST DRIVE, 1s. each

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, JAN. 26TH, at 6-30,
MR. T. CONNOR, of Bolton.
MONDAY, at 3, OPEN CIRCLE.
At 8, MRS. DAVIES.
WEDNESDAY, at 3, MRS. GERSHON.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, MRS. SMITH.
FRIDAY, at 8, OPEN CIRCLE,
MRS. WOLFENDEN.
SUNDAY, FEB. 2ND, MR. W. DAVIES.
LYCEUM every SUNDAY at 2-30.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (Opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD.

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferer.


Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY AT 6-30.
At 3, LYCEUM.
THURSDAY, at 7.
Hon. Sec., MRS. D. PERKIS, 78, Well
Street, Ryde.

Brighton Central Spiritualist Church
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, JAN. 26TH, at 11-15 and 7,
SERVICE AS USUAL.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
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SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JAN. 26TH, at 11-15 at
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JAN. 26TH, at 3-30, CIRCLE.
At 6-30, SERVICE.
After Circle at 8.

Kenton Spiritualist Church,
NORTHWICK PARK HALL
(Stations: Northwick Park (Met.)
Kenton (Bakerloo).

SUNDAY, JAN. 26TH, at 6-30,
MISS EVA CLARK,
Address and Clairvoyance.
TUESDAY, at 3, WEEKLY MEETING
LADIES ONLY.
THURSDAY, at 8, ANNUAL GENERAL
MEETING OF MEMBERS.

Mitcham Spiritualist Church,
MEOPHAM ROAD, nr. STREATHAM P.
CEMETERY.

SUNDAY, JAN. 26TH, at 6-30,
MISS ALICE WHITE,
Address and Clairvoyance.
After Circle.

The 50 bus from Streatham Com.
takes you to the Church. All are
welcome.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JAN. 25TH, at 7, at
SUNDAY, JAN. 26TH, at 3 and 6-30,
MRS. STANDAGE.

Sutton Spiritualist Society,
Co-OPERATIVE HALL, BENHILL ST.

SUNDAY, JAN. 26TH, at 6-30,
SERVICE AS USUAL.
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Richmond Spiritualist Church
(THE FREE CHURCH)
MOND ROAD, RICHMOND, SURREY.

SUNDAY, JAN. 26TH, at 7,
Mrs. FLORENCE LANE,
Address and Clairvoyance.
WEDNESDAY, at 7-30, SERVICE AS
USUAL.

Southend Spiritualist Church,
Corner of HILDVILL DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, JAN. 26TH, at 11 and 6-30,
DR. VANSTONE.
THURSDAY, at 8, SERVICE.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JAN. 26TH, at 11 and 6-30,
MR. LILLY and MR. PEWSEY.
THURSDAY, at 3, MEMBERS ONLY.
at 6-30, for Public, Mrs. FILLMORE.

Marking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.,
BARKING.

SUNDAY, JAN. 26TH, at 6-30,
MR. H. MOTE.
CIRCLE follows Service.
SUNDAY, at 3, Ladies' Own, Miss
FARROW.
WEDNESDAY, at 8, Miss M. MORETON

Barnsbury Spiritual Church,
ROMAN ROAD, op. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, JAN. 26TH, at 7,
MR. SERJEANT,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, FEB. 2ND, 3 to 5 p.m., OPEN
DEVELOPING CIRCLE.
At 7, MR. AND MRS. COLEMAN.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD,
NORTHCOLE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, JAN. 26TH, at 11 and 6-30
Miss EVELINE CANON,
At 3, LYCEUM.
SUNDAY, at 3, Meeting for Members
and Friends, Miss MANSFIELD.
THURSDAY, at 8, Clairvoyance, Mrs.
MAUNDER.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
NR. CLAPHAM JUNCTION, S.W.

SUNDAY, JAN. 26TH, at 11, CIRCLE.
at 6-30, Miss RUTH DAYMOND,
Address and Clairvoyance.
SUNDAY, at 2-30, LADIES' MEETING.
FRIDAY, JAN. 31ST, SOCIAL EVENING,
from 7-30 p.m. Tickets, 1/-, inclusive.
THURSDAY, HEALING CIRCLE & PSY-
CHOMETRY.

SUNDAY, FEB. 2ND, MR. E. KEITH.

Bounds Green Christian Spiritualist Church,
ANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, JAN. 26TH, at 7,
MR. W. D. WILDE.
SUNDAY, FEB. 2ND, Mrs. F. LANE.
MUSIC BY ORCHESTRA.

Isleworth Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station).

SUNDAY, JAN. 26TH, at 11,
Mrs. J. HAMMERTON.
6-45, "THE STRANGER."
WEDNESDAY, at 8, Mrs. B. STOCKWELL

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**Bowes Park and Palmer's Green,
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, JAN. 26TH, at 11, DISCUSSION
GROUP. At 7, Miss H. WRIGHT.
WEDNESDAY, at 8, Mrs. CROXFORD,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritualist Church,
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, JAN. 26TH, at 11-15,
Miss GOLDSMITH.
At 3, LYCEUM.
At 7, Mrs. N. MELLODY.
MONDAY, at 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, FEB. 2ND, Mrs. H. PRIOR.

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FRIDAY, JAN. 24TH, at 7-30,
MR. T. H. ATKINSON.
SUNDAY, JAN. 26TH, at 7,
MR. E. SISSONS.
FRIDAY, JAN. 31ST, Mrs. COOKE.
SUNDAY, FEB. 2ND, Mrs. B. STOCK.
AFTER CIRCLE follows Sunday's service

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, JAN. 26TH, at 11, OPEN CIRCLE
At 6-45 for 7, Mrs. H. V. PRIOR,
Address and Clairvoyance.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, FEB. 2ND, Mrs. C. YOUNG.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END.

SUNDAY, JAN. 26TH, at 7,
REV. J. LAMOND, Address.
Mrs. HURST, Clairvoyance.
Soloist: Mrs. BELL.
THURSDAY, at 8, Miss EVA CLARK.

Croydon National Spiritualist Church,
THE NEW GALLEY, KATHARINE ST.
(Opposite the Town Hall).

SUNDAY, JAN. 26TH, at 3-15, LYCEUM.
At 6-30, Rev. GEORGE NASH,
Address and Clairvoyance.
WEDNESDAY, at 7-15, ANNUAL BUSI-
NESS MEETING (Members only).

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CRICKLEWOOD, N.W.2.

SUNDAY, JAN. 26TH, at 6-30,
Mrs. REDFERN,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
Miss MADDISON.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING

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Mrs. GODFREY.
At 3, LYCEUM.
At 7, MR. GODFREY & Mrs. TREAD-
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SUNDAY, FEB. 2ND, MR. E. HUNT.

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JAN. 30.—"THE TEACHER."
FEB. 2.—MISS MOYES.

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Mrs. E. M. NEVILLE,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. V. CROXFORD,
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, JAN. 26TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Mrs. BLANCHE PETZ.
TUESDAY, at 3, Miss J. PROUD.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, JAN. 26TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Miss L. GEORGE.
THURSDAY, at 8, MR. H. BODDINGTON.
SUNDAY, FEB. 2ND, Mrs. C. YOUNG.

Hackney Independent Lyceum Church
41, PEMBURY ROAD (Second Gateway
on left in Downs Park Road).

SUNDAY, JAN. 26TH, at 3, LYCEUM.
At 6-30, Mrs. LAURA LEWIS,
Address and Clairvoyance.
THURSDAY, at 8, Evening of Psycho-
metry by Mrs. L. LEWIS. Silver Col-
lection.
SUNDAY, FEB. 2ND, Mrs. SOONEZ.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SATURDAY, JAN. 25TH, at 7,
ANNUAL GENERAL MEETING.
SUNDAY, JAN. 26TH, at 3, LYCEUM.
At 7, Mrs. MEURIG MORRIS.
MONDAY, at 3, Mrs. CLEGHORN. At 8,
CLAIRVOYANCE.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE. Mem-
bers only.
FRIDAY, at 8, LYCEUM MEETING.
SATURDAY, at 7-30, WHIST DRIVE.
SUNDAY, FEB. 2ND, Mrs. MAUNDER.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JAN. 26TH, at 3, LYCEUM.
At 7, Miss MADDISON.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, MR. F. H. WALL and
Mrs. WIRDAM.

Harringay Christian Spiritualist Mission
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(Side Door, Boot Shop).

SUNDAY, JAN. 26TH, at 11, SERVICE.
At 7, MR. BARKER.
TUESDAY, at 8, FREE HEALING CIRCLE
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WEDNESDAY, at 8, Mrs. PRINCE.

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SUNDAY, JAN. 26TH, at 6-45,
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At 8, HEALING CIRCLE.

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HARROW-ON-THE-HILL.

SUNDAY, JAN. 26TH, at 6-30,
Mrs. PODMORE,
Address and Clairvoyance.
WEDNESDAY, at 8, Mr. HUNT, Address.
SUNDAY, FEB. 2ND, Mrs. HIRST.

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Mr. BURTONSHAW,
Address and Clairvoyance.
WEDNESDAY, at 3, LADIES' GUILD,
Mrs. MAUNDER, Speaker and Clair-
voyant. At 8, SERVICE.

Ilford Psychical Research Society,
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SUNDAY, JAN. 26TH, at 7,
Mr. ERNEST MEADS.

THURSDAY, at 3, LADIES' MEETING.
Mrs. G. ELLIOTT.

FRIDAY, at 8, Miss MARY MILLS.
SUNDAY, FEB. 2ND, Dr. W. J. VAN-
STONE.

Independent Spiritualist Church,
79, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, JAN. 26TH, at 6-45,
Mrs. M. LINES,
Address and Clairvoyance.
THURSDAY, at 7-45, OPEN CIRCLE.
SUNDAY, FEB. 2ND, Mr. D. SERJEANT.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, JAN. 26TH, at 6-30,
Mr. H. J. KING,
MONDAY, at 8, in Small Hall,
Mrs. F. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JAN. 26TH, at 11, ADDRESS
AND CLAIRVOYANCE. At 3, LYCEUM.
At 6-30, Miss THORNDICK.
WEDNESDAY, at 7-30, ADDRESS AND
CLAIRVOYANCE.
FRIDAY, at 8, MEMBERS' CIRCLE AND
HEALING.
SUNDAY, FEB. 2ND, Mr. & Mrs. KIRBY

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SUNDAY, JAN. 26TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, SERVICE.
MONDAY, at 3, LADIES' OWN.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, Address and Clair-
voyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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SUNDAY, JAN. 26TH, at 7,
Mrs. NUTLAND.
MONDAY, at 3, Mrs. TUFFNELL.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 7-45, ANNUAL MEET-
ING of Members and Associates.
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At 6-30, SERVICE.
THURSDAY, at 3 and 8, SERVICE.

**New Southgate National Spiritualist
Church,**
ADULT SCHOOL HALL, PALMER'S ROAD.

SUNDAY, JAN. 26TH, at 7,
Mrs. YORKE.
SUNDAY, FEB. 2ND, Mrs. MARSON.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD.,

SUNDAY, JAN. 26TH, at 11,
OPEN CIRCLE.
At 6-30, Mr. ANTEN,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, JAN. 26TH, at 11-30, CIRCLE.
At 7, Mrs. MAUD EVANS,
Address and Clairvoyance.

THURSDAY, at 8, Miss MARY MILLS,
Address and Clairvoyance.

SUNDAY, FEB. 2ND, Mrs. A. TUFFNELL.

HEALING CIRCLE, TUESDAYS at 8.
LYCEUM every SUNDAY at 3.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, JAN. 26TH, at 11,
Mr. McFIE.

At 3, LYCEUM PRIZE DISTRIBUTION.
At 6-30, Rev. G. VALE OWEN.
MONDAY, at 8, SPECIAL MEETING.
Mrs. BARRETT.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
Mrs. SOONES.

THURSDAY, at 8, Mrs. MAY.
SUNDAY, FEB. 2ND, Mr. G. TAYLOR
GWINN.

Streatham Christian Spiritualist Church,
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, JAN. 26TH, at 11, SERVICE
CIRCLE. At 3, FREE HEALING
At 6-30, Mrs. MAUNDER,
Address and Clairvoyance.

WEDNESDAY, at 3, Mr. SPENCER.
SUNDAY, FEB. 2ND, Mr. E. MEAD.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, JAN. 26TH, Mrs. CROXFOOT,
At 3, Psychometry.

At 6-30, Address and Clairvoyance.
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, Miss MARY MILLS, Lecture
"Psychometry," also Psychometry.

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Tottenham Spiritualist Church,
ARMINGTON HOUSE, 714, HIGH ROAD

NDAY, JAN. 26TH, at 3, LYCEUM.

At 7, MRS. HART.

SUNDAY, FEB. 2ND, MRS. BAXTER.

The Church of the Spirit,
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SUNDAY, JAN. 26TH, at 11,
MR. PERCY O. SCHOLEY.

6-30, MISS NELLIE TOM-GALLON
EDNESDAY, at 8, MISS LILY THOMAS,
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESEL ROAD.

SUNDAY, JAN. 26TH, at 6-45,
MRS. C. YOUNG,

Address and Clairvoyance.
EDNESDAY, at 7-45, MRS. WALTERS,
Address and Clairvoyance.

Wood Green Christian Spiritualist Church,
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

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